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SELECTIONS
FROM THE

LATIN FATHERS

MALONEY

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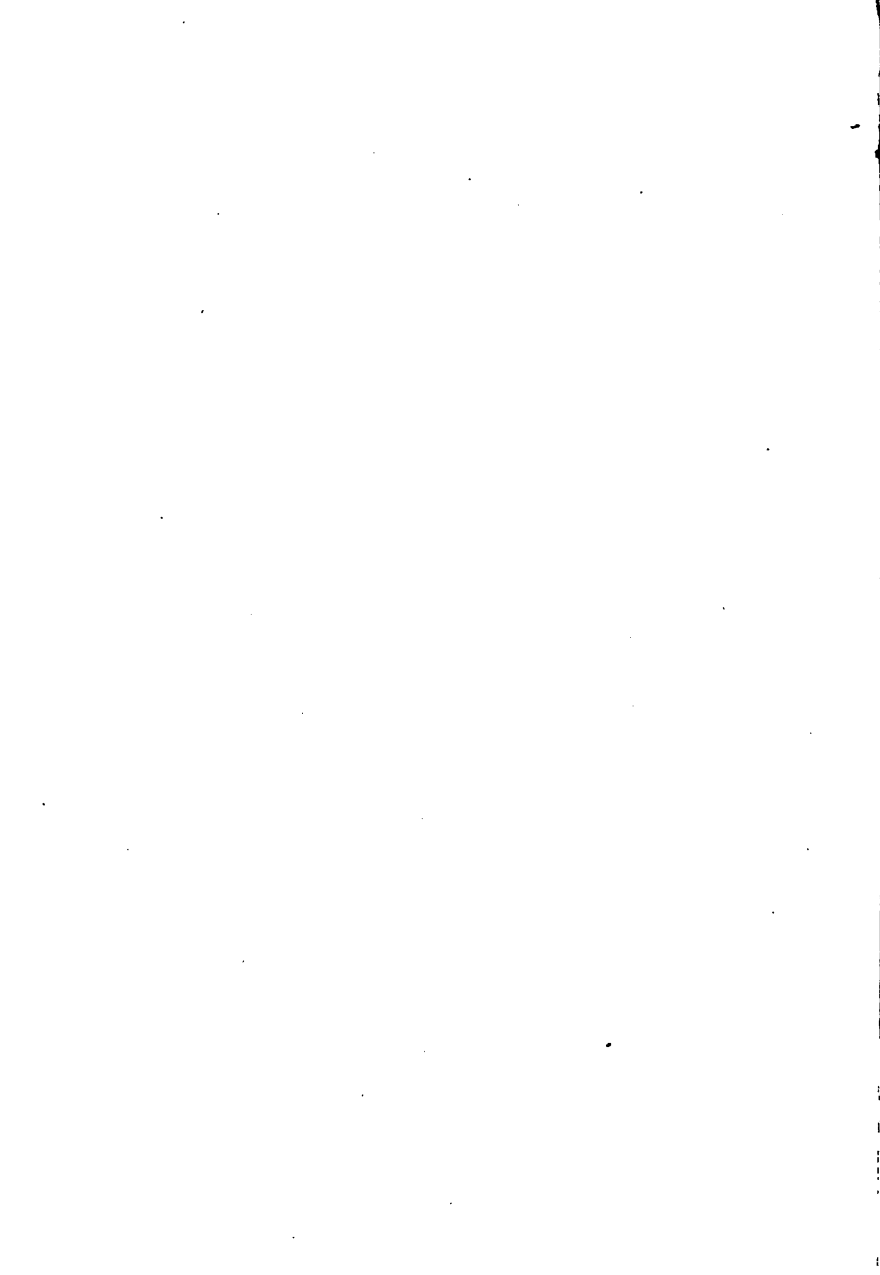
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SELECTIONS
FROM THE
LATIN FATHERS

WITH
INTRODUCTION, NOTES, AND VOCABULARY
BY
EDWARD R. MALONEY



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1900

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PREFACE

THE selections given here have been chosen carefully as characteristic specimens of the styles of the different periods they represent, in order to afford a basis for comparison, not only between the different periods of the early church, but between the Christian writers and those of classic times. The Introduction attempts to trace the origin and growth of Christian Latin, and the brief biographies in the Notes aim to give the student some idea of the life and influence of the writer he is studying.

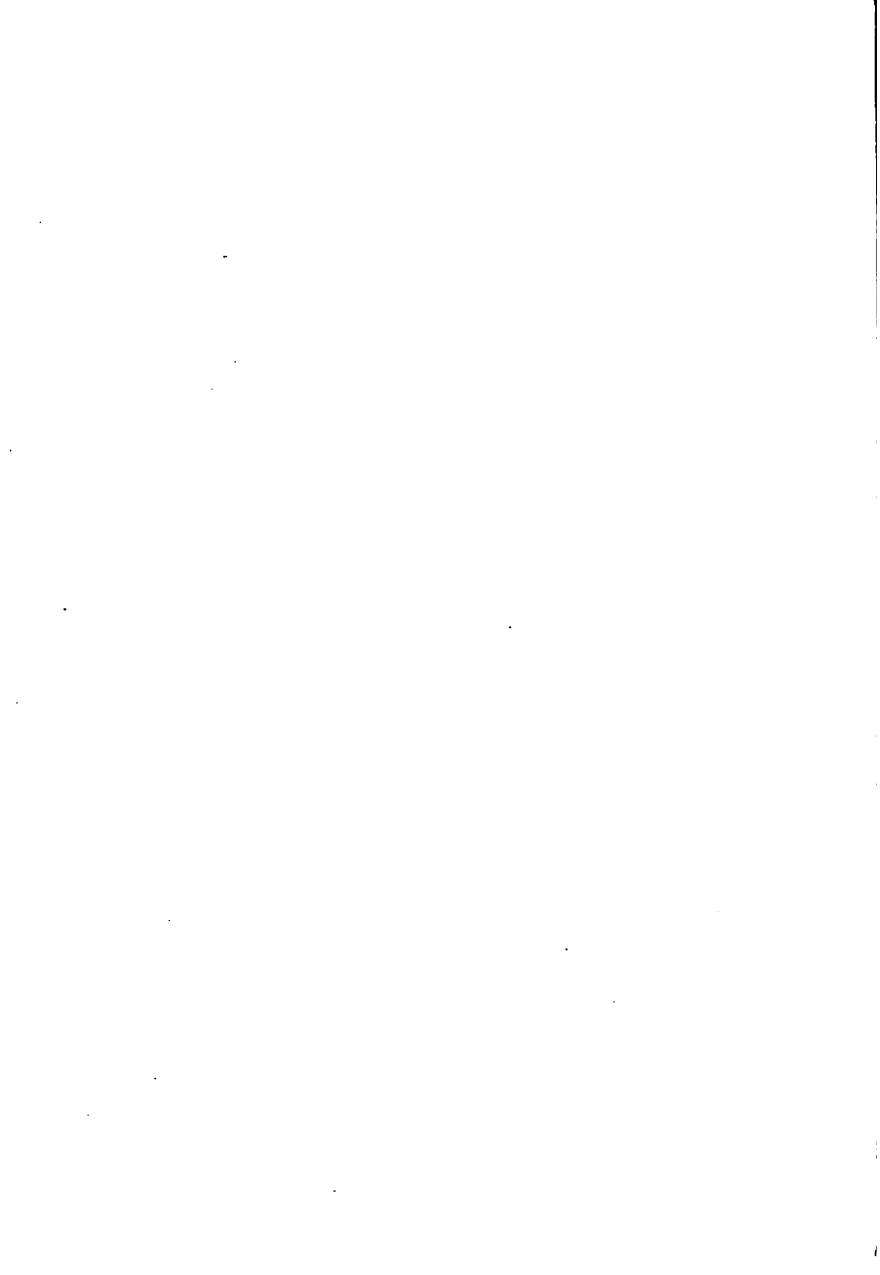
The book has been prepared in response to an urgent demand for a volume of representative selections from the Latin Fathers. It is to be hoped that those with whom the demand arose will find these selections not only representative, but efficient in promoting, by contrast with the teachings of classic mythology, the very highest ideals of conduct and of life.

E. R. M.

CAMBRIDGE, MASS.,
September, 1900.

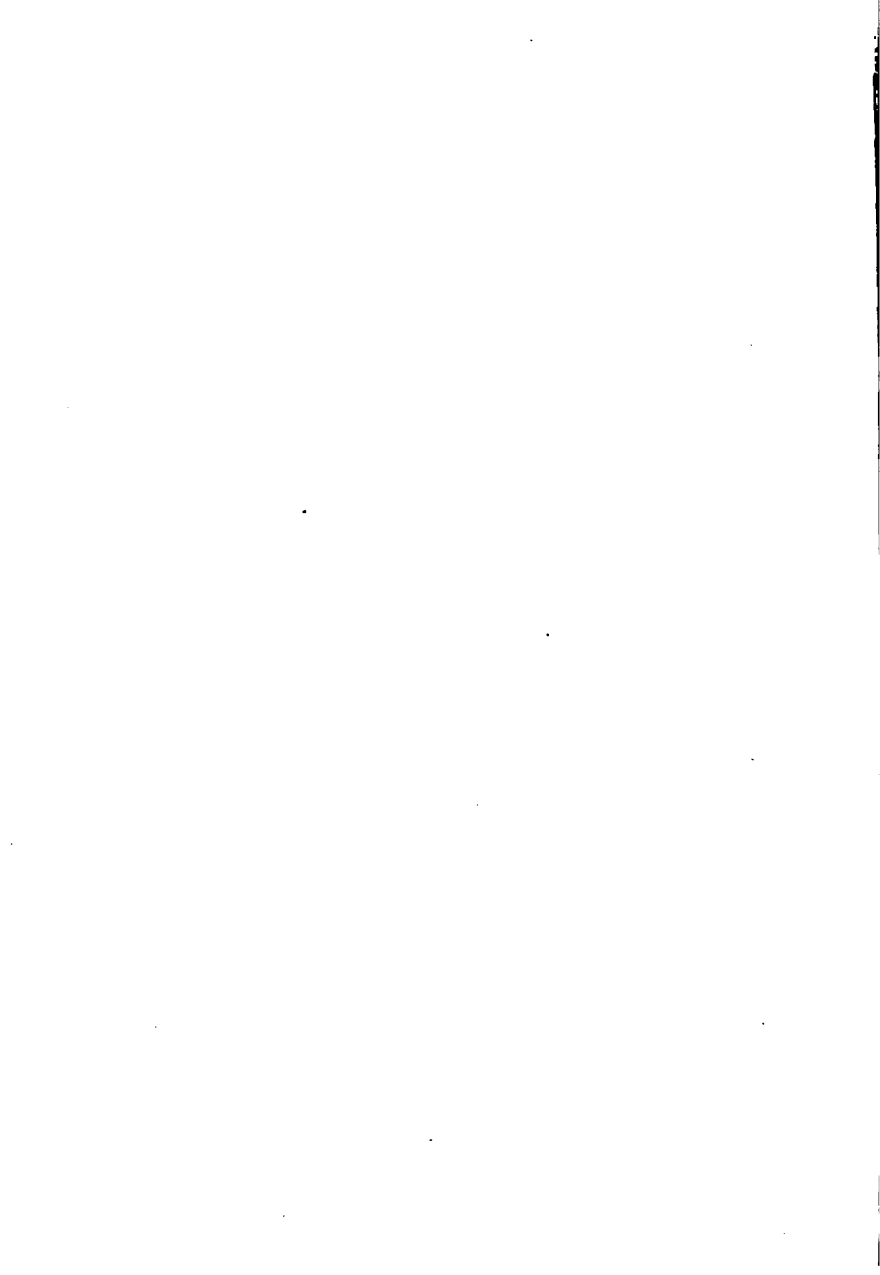
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INTRODUCTION



THE language in which these selections from the Latin Fathers is written is that of the post-classical period of Latin literature, and varies to a marked degree from that used by the classical writers. This post-classical, or Christian, Latin had its origin in the adoption by the Church of Latin as its official language, and grew out of the classic or pagan Latin, not by destroying and supplanting, but by reviving and purifying it.

Thus the early Fathers did not — as they might so easily have done — destroy the entire body of a literature, which was to them a mass of impurity and error. This would have been to kill a language in which they saw broad possibilities for usefulness and good. In speaking of the Christian use of the Latin language, Ozanam says: —

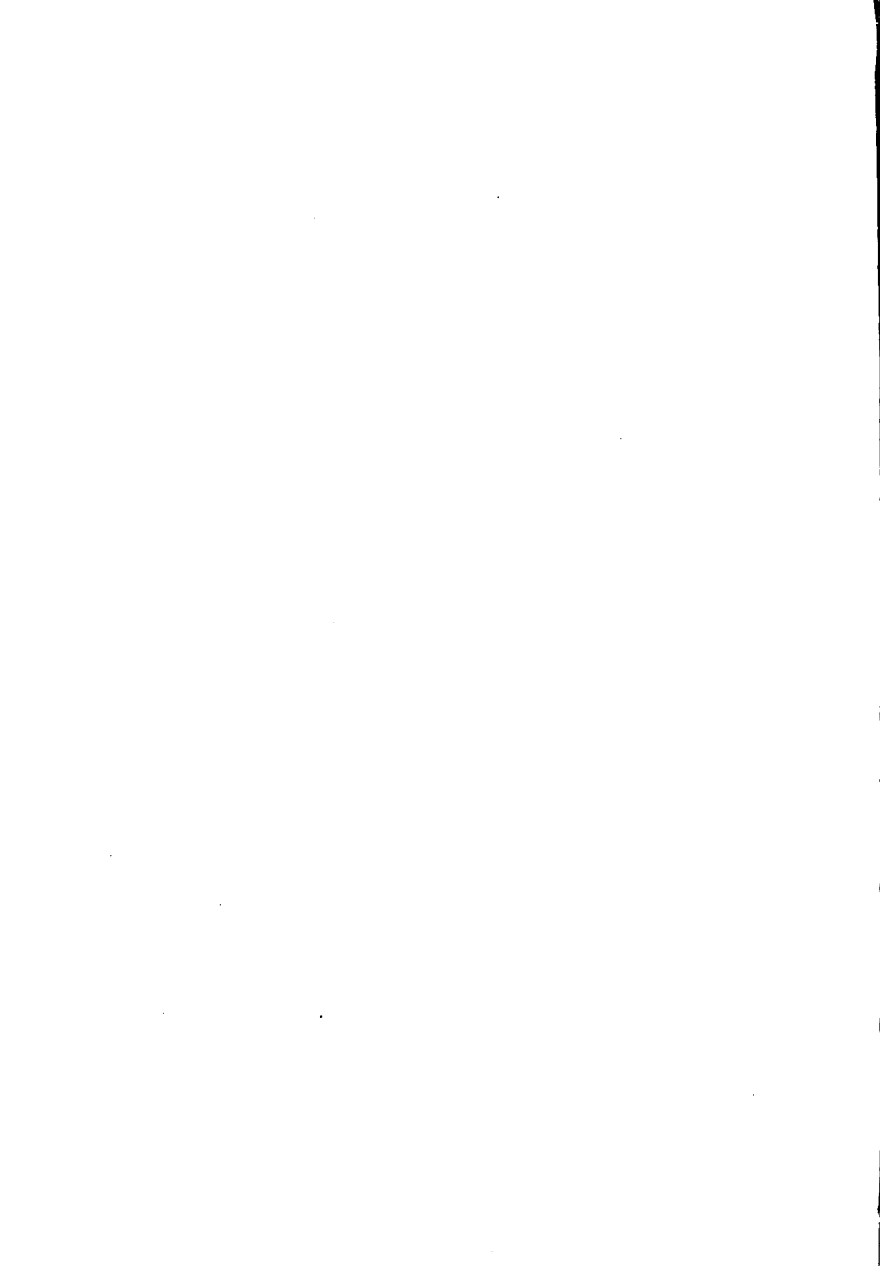
“With the adoption of the language by the Church came the beginning of the changes which were finally to alter it so much. From a high degree of artificiality, the Fathers turned back to the utmost directness and simplicity. Their effects they gained not through studied eloquence, but through the earnest-

ness, strength, and simplicity of their language. With the change in style came inevitable changes in the language itself. New ideas and new methods of thought caused changes in the meanings of established words, and the coining of words entirely new."

These changes were perhaps most marked at the beginning of the period, for the men who first wrote and preached in Latin were nearly all trained in pagan schools of rhetoric. They, in changing their language to correspond with the complete change in their ways of thought, swung at once far to the other extreme. The Christian Apologists—Minucius Felix, Tertullian, Cyprian, and Lactantius—were all trained in pagan schools, and soon learned to bombard heathen enemies with their own artillery. Their contemporaries and successors sprang up rapidly, from Spain, Gaul, Africa, and Italy; Hilary, Ambrose, Jerome, and Augustine were soon actively engaged in defending the new religion. The Middle Ages brought St. Bernard, Albertus Magnus, St. Thomas Aquinas, and other dialecticians, theologians, and controversialists, who firmly established Latin as "the learned tongue."

Were there no other reason, then, these writers, who changed the character of a great language and made an epoch in its literature, should have a place in modern school and college curriculums. These changes in language and literature, too, are the reflections of the more important changes that were

taking place as these men wrote, changes in human thought, belief, and history. In reading these selections the student cannot but gather some knowledge of the spirit that inspired the men who wrote them, and be moved to emulation of worthier heroes than those of Ovid or Virgil.



TERTULLIANUS

DE ORIGINE SPECTACULORUM

I. De originibus quidem ut secretioribus et ignotis penes plures nostrorum altius nec aliunde investigandum fuit, quam de instrumentis ethnicarum literarum. Exstant auctores multi, qui super ista re commentarios ediderunt. Ab his ludorum origo sic traditur. 5
Lydos ex Asia transvenas in Etruria consedissee, ut Timaeus refert, duce Tyrrheno, qui fratri suo cesserat regni contentione. Igitur in Etruria inter ceteros ritus superstitionum suarum spectacula quoque religionis nomine instituunt. Inde Romani accersitos 10
artifices mutantur, tempus, enuntiationem, ut ludi a Lydis vocarentur. Sed etsi Varro ludos a ludo, id est a lusu interpretatur, sicut et Lupercos ludos appellabant, quod ludendo discurrant: tamen eum lusum iuvenum et diebus festis et templis et religionibus 15
reputat. Nihil iam de causa vocabuli, cum rei causa idololatria sit. Nam et eum promiscue ludi Liberalia vocarentur, honorem Liberi patris manifeste sonabant. Libero enim a rusticis primo fiebant ob beneficium quod ei adscribunt pro demonstrata gratia vini. Ex- 20
inde ludi Consualia dicti, qui initio Neptunum honora-

bant. Eundem enim et Consum vocabant. Dehinc Equiria Marti Romulus dixit; quamquam et Consualia Romulo defendunt, quod ea Conso dicaverit deo, ut volunt, consilii, eius scilicet, quo tunc Sabinarum vir-
5 ginum rapinam militibus suis in matrimonia excogitavit. Probum plane consilium et nunc quoque apud ipsos Romanos iustum et licitum, ne dixerim, penes deum. Facit etenim ad originis maculam, ne bonum existimes, quod initium a malo accepit, ab impudenti,
10 a violenti, ab alio deo, a fratricida, institutore, a filio Martis: et nunc ara Conso illi in circo defossa est ad primas metas sub terra, cum inscriptione huiusmodi: CONSUS CONSILIO MARS DUELLO LARES COMITIO POTENTES. Sacrificant apud eam nonis Iuliis sacerdotes
15 publici, XII. Kalend. Septembres flamen Quirinalis et virgines. Dehinc idem Romulus Iovi Feretrio ludos instituit in Tarpeio, quos Tarpeios dictos et Capitolinos Piso tradidit; post hunc Numa Pompilius Marti et Robigini [fecit] (nam et Robiginis deam finxerunt);
20 dehinc Tullus Hostilius, dehinc Ancus Martius et ceteri, qui quotque per ordinem et quibus idolis ludos instituerint, positum est apud Suetonium Tranquillum, vel a quibus Tranquillus accepit. Sed haec satis erunt ad originis de idololatria reatum.

25 II. Accedit ad testimonium antiquitatis subsecuta posteritas, formam originis de titulis huius quoque temporis praeferens, per quos signatum est, cui idolo et cui superstitioni utriusque generis ludi notarentur. Megalenses et Apollinares, item Cereales et Neptunales

et Latiarum et Florales in commune celebrantur; reliqui ludorum de natalibus et sollempnitatibus regum et publicis prosperitatibus et municipalibus fastis superstitiosis causas originis habent. Inter quos etiam privatorum memoriis legatariae editiones parentant; 5 id quoque secundum institutionis antiquitatem. Nam et a primordio bifariam ludi censebantur, sacri et funebres, id est diis nationum et mortuis. Sed de idololatria nihil differt apud nos, sub quo nomine et titulo, dum ad eosdem spiritus perveniat, quibus renuntiamus, licet mortuis, licet diis suis faciant. Proinde mortuis suis ut diis faciant: una conditio partis utriusque est, una idololatria, una renuntiatio nostra adversus idololatriam. 10

III. Communis igitur origo ludorum utriusque generis, communes et tituli, ut de communibus causis, proinde apparatus communes habeant necesse est de reatu generali idololatriae conditricis suae. Sed circensium paulo pompatior suggestus, quibus proprie hoc nomen pompa: praecedit, quorum sit in semetipsa 20 probans de simulacrorum serie, de imaginum agmine, de curribus, de thensis, de armamaxis, de sedibus, de coronis, de exuviis. Quanta praeterea sacra, quanta sacrificia praecedant, intercedant, succedant, quot collegia, quot sacerdotia, quot officia moveantur, sciunt 25 homines, illius urbis, in qua daemoniorum conventus consedit. Ea si minore cura per provincias pro minoribus viribus administrantur, tamen omnes ubique circenses illuc deputandi, unde et petuntur, inde in-

bant. Eundem enim et Consum vocabant. Dehinc Equiria Marti Romulus dixit; quamquam et Consualia Romulo defendunt, quod ea Conso dicaverit deo, ut volunt, consilii, eius scilicet, quo tunc Sabinarum virginum rapinam militibus suis in matrimonia excogitavit. Probum plane consilium et nunc quoque apud ipsos Romanos iustum et licitum, ne dixerim, penes deum. Facit etenim ad originis maculam, ne bonum existimes, quod initium a malo accepit, ab impudenti, a violenti, ab alio deo, a fratricida, institutore, a filio Martis: et nunc ara Conso illi in circo defossa est ad primas metas sub terra, cum inscriptione huiusmodi: CONSUS CONSIPIO MARS DUELLO LARES COMITIO POTENTES. Sacrificant apud eam nonis Iuliis sacerdotes publici, XII. Kalend. Septembres flamen Quirinalis et virgines. Dehinc idem Romulus Iovi Feretrio ludos instituit in Tarpeio, quos Tarpeios dictos et Capitolinos Piso tradidit; post hunc Numa Pompilius Marti et Robigini [fecit] (nam et Robiginis deam finxerunt); dehinc Tullus Hostilius, dehinc Ancus Martius et ceteri, qui quotque per ordinem et quibus idolis ludos instituerint, positum est apud Suetonium Tranquillum, vel a quibus Tranquillus accepit. Sed haec satis erunt ad originis de idololatria reatum.

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quinantur, unde sumuntur. Nam et rivulus tenuis ex suo fonte et surculus modicus ex sua fronde qualitatem originis continet. Viderit ambitio sive frugalitas eius, quod deum offendit qualiscunque pompa circi: etsi
5 pauca simulacra circumferat, in uno idololatria est; etsi unam thensam trahat, Iovis tamen plaustrum est; quaevis idololatria sordide instructa vel modice locuples, splendida est censu criminis sui.

ST. CYPRIANUS

DE IDOLORUM VANITATE

*Quod Idola Dii non sint et quod Deus Unus sit et quod
per Christum Salus credentibus data sit.*

I. Deos non esse, quos colit vulgus, hinc notum est. Reges olim fuerunt, qui ob regalem memoriam coli apud suos postmodum etiam in morte coeperunt. Inde illis instituta templa, inde ad defunctorum vultus per imaginem detinendos expressa simulacra, et immo-
labant hostias et dies festos dando honore celebrabant. 5
Inde posteris facta sunt sacra, quae primis fuerant assumpta solatia. Et videamus, an stet haec apud singulos veritas.

II. Melicertes et Leucothea praecipitantur in maria 10
et fiunt postmodum maris numina; Castores alternis moriuntur, ut vivant; Aesculapius, ut in deum surgat, fulminatur; Hercules, ut hominem exuat, Oeteis ignibus concrematur. Apollo Admeto pecus pavit; Laomedonti muros Neptunus instituit nec mercedem 15
operis, infelix structor, accepit. Antrum Iovis in Creta visitur, et sepulcrum eius ostenditur, et ab eo Saturnum fugatum esse manifestum est; inde Latium
de latebra eius nomen accepit. Hic literas imprimere,

hic signare nummos in Italia primus instituit; inde aerarium Saturni vocatur. Et rusticitatis hic cultor fuit; inde falcem ferens pingitur. Hunc fugatum hospitio Ianus exceperat, de cuius nomine Ianiculum
5 dictum est, et mensis Ianuarius institutus est. Ipse bifrons exprimitur, quod in medio constitutus annum incipientem paritur et recedentem spectare videatur. Mauri vero manifeste reges colunt nec ullo velamento hoc nomen obtexunt.

10 III. Inde per gentes et provincias singulas varia deorum religio mutatur, dum non unus ab omnibus Deus colitur, sed propria cuique maiorum suorum cultura servatur. Hoc ita esse Alexander magnus insigni volumine ad matrem suam scribit, metu suae
15 potestatis proditum sibi de diis hominibus a sacerdote secretum, quod maiorum et regum memoria servata sit, inde colendi et sacrificandi ritus involverit. Si autem aliquando dii nati sunt, cur non hodieque nascuntur?

20 IV. Cur vero deos putas pro Romanis posse, quos videas nihil pro suis adversus eorum arma valuisse? Romanorum enim vernaculos deos novimus. Est Romulus peierante Proculo deus factus et Picus et Tiberinus et Pilumnus et Consus, quem deum fraudis
25 velut consiliorum deum coli Romulus voluit, postquam in raptum Sabinarum perfidia provenit. Deam quoque Cloacinam Tatius et invenit et coluit, Pavorem Hostilius atque Pallorem. Mox a nescio que Febris dedicata et Acca et Flora meretrices. Hi dii Romani.

Caeterum Mars Thracius et Iupiter Creticus et Iuno vel Argiva vel Samia vel Poena et Diana Taurica et deorum mater Idaea et Aegyptia portenta, non numina; quae utique, si quid potestatis habuissent, sua ac suorum regna servassent. Plane sunt apud Romanos 5 et victi penates, quos Aeneas profugus advexit; est et Venus calva, multo hic turpius calva, quam apud Homerum vulnerata.

V. Regna autem non merito accidunt, sed sorte variantur. Caeterum imperium ante tenuerunt et 10 Assyrii et Medi et Persae, et Graecos et Aegyptios regnasse cognovimus. Ita vicibus potestatum variantibus Romanis quoque ut et caeteris imperandi tempus obvenit. Caeterum si ad originem redeas, erubescas. Populus de sceleratis et nocentibus con- 15 gregatur, et asylo constituto facit numerum impunitas criminum; nunc ut rex ipse principatum habeat ad crimina, fit Romulus parricida atque, ut matrimonium faciat, rem concordiae per discordias auspicatur; rapiunt, ferociunt, fallunt ad copiam civitatis augendam, 20 nuptiae sunt illis rupta hospitii foedera et cum soceris bella crudelia. Est et gradus summus in Romanis honoribus consulatus. Sic consulatum coepisse videmus, ut regnum; filios interficit Brutus, ut crescat de suffragio sceleris commendatio dignitatis. Non ergo 25 de religionibus sanctis nec de auspiciis aut auguriis Romana regna creverunt, sed acceptum tempus certo fine custodiunt. Caeterum et Regulus auspicia servavit et captus est, et Mancinus religionem tenuit et sub

iugum missus est; pullos edaces Paulus habuit et apud Cannas tamen caesus est. C. Caesar, ne ante brumam in Africam navigia transmitteret, auguriis et auspiciis renitentibus spreuit, eo facilius et navigavit et vicit.

- 5 Horum autem omnium ratio est illa, quae fallit et decipit et praestigiis coecantibus veritatem stultum et credulum vulgus inducit.

LACTANTIUS

DE MORTIBUS PERSECUTORUM

I. Audivit dominus orationes tuas, Donate carissime, quas in conspectu eius constitutus fundere soles, imo et preces sanctissimorum martyrum, qui gloriosa confessione sempiternam sibi coronam pro fidei suae meritis quaesierunt. Ecce, deletis omnibus adversariis et restituta per orbem tranquillitate, profligata nuper Ecclesia rursus exsurgit, et maiore gloria templum Dei, quod ab impiis fuerat eversum, misericordia domini fabricatur. Excitavit enim deus principes, qui tyrannorum nefaria et cruenta imperia resciderunt et humano generi providerunt, ut iam quasi discusso transacti temporis nubilo, mentes omnium pax incunda et serena laetificet. Nunc post tantae tempestatis violentos turbines, placidus aer et optata lux refulsit; nunc placatus servorum suorum precibus deus iacentes et afflictos coelesti auxilio sublevavit; nunc moerentium lacrymas, exstincta impiorum conspiratione, detersit. Qui illuctati erant deo, iacent; qui templum sanctum everterant, ruina maiore ceciderunt; qui iustos excarnificaverant, coelestibus plagis et cruciatibus meritis nocentes animas profuderunt. Sero id quidem, sed graviter ac digne. Distulerat enim

poenas eorum deus, ut ederet in eos magna et mirabilia exempla, quibus posteri discerent, et deum esse unum, et eundem vindicem digna videlicet supplicia impiis ac persecutoribus irrogare. De quo exitu eorum testificari placuit, ut omnes, qui procul moti fuerunt, vel qui post nos futuri sunt, scirent, quatenus virtutem ac maiestatem suam in exstinguendis delendisque nominis sui hostibus deus summus ostenderit. Nunc tamen satis est si a principio, ex quo est ecclesia constituta, qui fuerint persecutores eius et quibus poenis in eos coelestis iudicis severitas vindicaverit, exponam.

II. Extremis temporibus Tiberii Caesaris, ut scriptum legimus, dominus noster Iesus Christus a Iudaeis cruciatus est, post diem decimum kalendarum Aprilium duobus Geminis consulibus. Cum resurrexisset die tertio, congregavit discipulos, quos metus comprehensionis eius in fugam verterat, et diebus quadraginta cum his commoratus, aperuit corda eorum, et scripturas interpretatus est, quae usque ad id tempus obscurae atque involutae fuerant ordinavitque eos et instruxit ad praedicationem dogmatis ac doctrinae suae, disponens testamenti novi solemnem disciplinam. Dein officio repleto, circumvolvitur eum procella nubis, et subtractum oculis hominum rapuit in coelum. Et inde discipuli, qui tunc erant undecim, assumtis in locum Iudae proditoris Matthia et Paulo, dispersi sunt per omnem terram ad evangelium praedicandum, sicut illis magister dominus imperaverat, et per annos XXV. usque ad principium Neroniani imperii, per

omnes provincias et civitates ecclesiae fundamenta miserunt. Cumque iam Nero imperaret, Petrus Romam advenit, et editis quibusdam miraculis, quae virtute ipsius Dei, data sibi ab eo potestate, faciebat, convertit multos ad iustitiam, Deoque templum fidele ac stabile collocavit. Qua re ad Neronem delata, cum animadverteret, non modo Romae, sed ubique quotidie magnam multitudinem deficere a cultu idolorum, et ad religionem novam damnata vetustate transire, ut erat execrabilis ac nocens tyrannus, prosilivit ad ex- 10 cidendum coeleste templum delendamque iustitiam, et primus omnium persecutus Dei servos, Petrum cruci affixit et Paulum interfecit. Nec tamen habuit impune. Respexit enim deus vexationem populi sui. Deiectus itaque fastigio imperii ac devolutus a summo 15 tyrannus impotens, nusquam repente comparuit, ut ne sepulturae quidem locus in terra tam malae bestiae appareret. Unde illum quidam deliri credunt esse translatum ac vivum reservatum, Sibylla dicente matricidam profugum a finibus terrae esse venturum, ut 20 quia primus persecutus est, idem etiam novissimus persequatur et antichristi praecedat adventum, quod nefas est credere. Sicut duos prophetas vivos esse translatos et ultimo eos tempore ante iudicium Christi sanctum ac sempiternum, cum descendere coe- 25 perit (redituros Sibyllae), pronuntiant; eodem modo etiam Neronem venturum putant, ut praecursor diaboli ac praevius sit venientis ad vastationem terrae et humani generis eversionem.

III. Post hunc interiectis aliquot annis, alter non minor tyrannus ortus est, qui cum exerceret invisam dominationem, subiectorum tamen cervicibus incubavit quam diutissime, tutusque regnavit, donec impias
5 manus adversus dominum tenderet. Postquam vero ad persequendum iustum populum instinctu daemonum incitatus est, tunc traditus in manus inimicorum luit poenas. Nec satis ad ultionem fuit, quod est interfectus domi; etiam memoria nominis eius erasa
10 est. Nam cum multa mirabilia opera fabricasset, cum Capitolium aliaque nobilia monumenta fecisset, senatus ita nomen eius persecutus est, ut neque imaginum, neque titulorum eius relinqueret ulla vestigia, gravissimis decretis etiam mortuo notam inureret ad igno-
15 miniam sempiternam. Rescissis igitur actis tyranni, non tantum in statum pristinum ecclesia restituta est, sed etiam multo clarius ac floridius enituit: secutisque temporibus, quibus multi ac boni principes Romani imperii clavum regimenque tenuerunt, nullos inimico-
20 rum impetus passa, manus suas in orientem occidentemque porrexit; ut iam nullus esset terrarum angulus tam remotus, quo non religio Dei penetrasset, nulla denique natio tam feris moribus vivens, ut non suscepto dei cultu ad iustitiae opera mitesceret. Sed
25 enim postea longa pax rupta est.

IV. Exstitit enim post annos plurimos exsecrabile animal Decius, qui vexaret ecclesiam; quis enim iustitiam, nisi malus, persequatur? Et quasi huius rei gratia provectus esset ad illud principale fastigium,

furere protinus contra deum coepit, ut protinus caderet. Nam profectus adversum Carpos, qui tum Daciam Moesiamque occupaverant, statimque circumventus a barbaris et cum magna exercitus parte deletus, ne sepultura quidem potuit honorari; sed exutus ac ⁵ nudus, ut hostem dei oportebat, pabulum feris ac volucris iacuit.

V. Non multo post Valerianus quoque non dissimili furore correptus, impias manus in deum intentavit, et multum, quamvis brevi tempore, iusti sanguinis fudit. ¹⁰ At illum deus novo ac singulari poenae genere affecit, ut esset posteris documentum, adversarios dei semper dignam scelere suo recipere mercedem. Hic captus a Persis non modo imperium, quo fuerat insolenter usus, sed etiam libertatem, quam ceteris ademerat, perdidit ¹⁵ vixitque in servitute turpissime. Nam rex Persarum Sapor, qui eum ceperat, si quando libuerat aut vehiculum ascendere, aut equum, inclinare sibi Romanum iubebat ac terga praebere, et imposito pede super dorsum eius, illud esse verum dicebat, exprobrans ei cum ²⁰ risu, non quod in tabulis, aut parietibus Romani pingerent. Ita ille dignissime triumphatus, aliquamdiu vixit, ut diu barbaris Romanum nomen ludibrio ac derisui esset. Etiam hoc ei accessit ad poenam, quod cum filium haberet imperatorem, captivitatis suae ²⁵ tamen ac servitutis extremae non invenit ultorem, nec omnino repetitus est. Postea vero quam pudendam vitam in illo dedecore finivit, derepta est ei cutis et exuta visceribus pellis infecta rubro colore, ut in

templo barbarorum deorum ad memoriam clarissimi triumphi poneretur, legatisque nostris semper esset ostentui, ne nimium Romani viribus suis fiderent, cum exuvias capti principis apud deos suos cernerent.

8 Cum igitur tales poenas de sacrilegis deus exegerit, nonne mirabile est, ausum esse quemquam postea non modo facere, sed etiam cogitare adversus maiestatem singularis dei, regentis et continentis universa?

VI. Aurelianus, qui esset natura vesanus et praecipuus, quamvis captivitatem Valeriani meminisset, tamen oblitus sceleris eius et poenae, iram dei crudelibus factis lacessivit. Verum ille ne perficere quidem, quae cogitaverat, licuit, sed protinus inter initia sui furoris exstinctus est. Nondum ad provincias ultiores cruenta eius scripta pervenerant, et iam Coenofrurio, qui locus est Thraciae, cruentus ipse humi iacebat, falsa quadam suspicione ab amicis suis interremtus. Talibus et tot exemplis coerceri posteriores tyrannos oportebat: at hi non modo territi non sunt, sed audacius etiam contra deum confidensque fecerunt.

ST. HIERONYMUS

AD MAGNUM ORATOREM URBIS ROMAE

I. Sebesium nostrum tuis monitis profecisse, non tam Epistola tua, quam ipsius poenitudine didicimus. Et mirum in modum plus correptus placuit, quam errans læserat. Certaverunt inter se indulgentia parentis, et filii pietas: dum alter praeteritorum non 5 meminit, alter in futurum quoque officia pollicetur. Unde et mutuo nobis tibi que gaudendum est: quia nos filium recepimus, tu discipulum comprobasti.

II. Quod autem quaeris in calce Epistolae tuae, cur in opusculis nostris saecularium litterarum interdum 10 ponamus exempla, et candorem Ecclesiae, Ethnicorum sordibus polluamus; breviter responsum habeto. Numquam hoc quaereres, nisi te totum Tullius possideret; si Scripturas sanctas legeres, si Interpretes earum, omisso Volcatio, evolveres. Quis enim nesciat et in 15 Moyse, et in Prophetarum voluminibus quaedam assumpta de Gentilium libris, et Salomonem Philosophis Tyri et nonnulla proposuisse, et aliqua respondisse? Unde in exordio Proverbiorum commonet, ut intelligamus sermones prudentiae, versutiasque ver- 20 borum, parabolas, et obscurum sermonem, dicta sapientum, et aenigmata (Prov. 1), quae proprie dialecticorum

et philosophorum sunt. Sed et Paulus Apostolus Epimenidis Poetae abusus versiculo est, scribens ad Titum: "Cretenses semper mendaces, malae bestiae, ventres pigri" (Tit. i. 22). Cujus heroici hemistichium postea Callimachus usurpavit. Nec mirum si apud Latinos metrum non servet ad verbum expressa translatio, cum Homerus eadem lingua versus in prosam, vix cohaereat. In alia quoque Epistola, Menandri ponit senarium: "Corrumpunt mores bonos confabulationes pessimae." Et apud Athenienses in Martis curia disputans, Aratum testem vocat. "Ipsius enim et genus sumus," quod Graece dicitur. Τοῦ γὰρ καὶ γένος ἐσμὲν; et est clausula versus heroici. Ac ne parum hoc esset, ductor Christiani exercitus, et orator invictus pro Christo causam agens, etiam inscriptionem fortuitam, arte torquet in argumentum fidei. Didicerat enim a vero David, extorquere de manibus hostium gladium, et Goliae superbissimi caput proprio mucrone truncare. Legerat in Deuteronomio (Cap. 20 21) Domini voce praeceptum, mulieris captivae radendum caput, supercilia, omnes pilos, et unguis corporis amputandos, et sic eam habendam in conjugio. Quid ergo mirum, si et ego sapientiam saecularem propter eloquii venustatem, et membrorum pulchritudinem, de ancilla atque captiva Israelitidem facere cupio?

III. Cyprianus vir eloquentia pollens et martyrio, Firmiano narrante, mordetur, cur adversus Demetrianum scribens, testimoniis usus sit Prophetarum, et Apostolorum, quae ille ficta et commentitia esse dice-

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Martyri in libris suis, licet desit eruditio, tamen non deest eruditionis voluntas. Cyprianus, Quod idola dii non sint, qua brevitate, qua historiarum omnium scientia, quorum verborum et sensuum splendore perstrinxit? Hilarius meorum Confessor temporum et
5 Episcopus, duodecim Quintiliani libros et stylo imitatus est, et numero: brevique libello, quem scripsit contra Dioscorum Medicum, quid in literis possit, ostendit. Juvenus Presbyter, sub Constantino historiam Domini Salvatoris versibus explicavit: nec
10 pertimuit Evangelii majestatem sub metri leges mittere. De caeteris vel mortuis, vel viventibus taceo: quorum in scriptis suis et vires manifestae sunt et voluntas.

15 VI. Nec statim prava opinione fallaris, contra Gentes hoc esse licitum, in aliis disputationibus dissimulandum, quia omnes pene omnium libri, exceptis his qui cum Epicuro litteras non didicerunt, eruditionis doctrinaeque plenissimi sunt. Quanquam ego illud
20 magis reor, quod dictanti venit in mentem, non te ignorare quod semper a doctis viris usurpatum est; sed per te mihi proponi ab alio quaestionem, qui forte propter amorem historiarum Sallustii, Calpurnius cognomento Lanarius sit. Cui quaeso ut suadeas, ne
25 vescentium dentibus edentulus invideat, et oculos caprearum, talpa contemnat. Dives, ut cernis, ad disputandum materia; sed jam epistolaris angustia finienda est.

ST. AMBROSIUS

EPISCOPUS BEATISSIMO PRINCIPI, ET CLEMENTISSIMO IMPERATORI VALENTINIANO AUGUSTO

I. Cum vir clarissimus praefectus urbis Symmachus ad clementiam tuam retulisset, ut ara quae de urbis Romae curia sublata fuerat, redderetur loco; et tu, imperator, licet adhuc in minoris aevi tirocinio florentibus novus annis, fidei tamen virtute veteranus obsecrata gentilium non probares; eodem, quo comperi, puncto libellum obtuli: quo licet comprehenderim, quae suggestioni necessaria viderentur; poposci tamen exemplum mihi relationis dari.

II. Itaque non fidei tuae ambiguus, sed providus cautionis, et pii certus examinis, hoc sermone relationis assertioni respondeo, hoc unum petens, ut non verborum elegantiam, sed vim rerum expectandam putes. Aurea enim, sicut Scriptura divina docet (Eccl. vi. 11), est lingua sapientium literatorum, quae phaleratis dotata sermonibus, et quodam splendentis eloquii velut coloris pretiosi corusco resultans, capit animorum oculos specie formosi, visuque perstringit. Sed aurum hoc, si diligentius manu tractes, foris pretium, intus metallum est. Volve, quaeso, atque

excute sectam gentilium: pretiosa et grandia sonant, vero effeta defendunt: Deum loquuntur, simulacrum adorant.

III. Tria igitur in relatione sua vir clarissimus
5 praefectus urbis proposuit, quae valida putavit: quod Roma veteres, ut ait, suos cultus requirat, et quod sacerdotibus suis virginibusque Vestalibus emolumenta tribuenda sint, et quod emolumentis sacerdotum negatis, fames secuta publica sit.

10 IV. In prima propositione, flebili Roma quaestu sermonis illacrymat, veteres, ut ait, cultos ceremoniarum requirens. Haec sacra, inquit, Annibalem a moenibus, a Capitolio Senonas repulerunt. Itaque dum sacrorum potentia praedicatur, infirmitas proditur.
15 Ergo Annibal diu sacris insultavit Romanis, et diis contra se dimicantibus, usque ad muros urbis vincendo pervenit. Cur se obsideri passi sunt, pro quibus decorum suorum arma pugnabant?

V. Nam de Senonibus quid loquar, quos Capitolii
20 secreta penetrantes Romanae reliquiae non tulissent, nisi eos pavido anser strepitu prodidisset? En quales templa Romana praesules habent. Ubi tunc erat Jupiter? An in ansere loquebatur?

VI. Verum quid negem sacrorum ritus militasse
25 Romanis? Sed etiam Annibal eosdem Deos colebat. Utrum volunt igitur, eligant. Si in Romanis vicerunt sacra, in Carthaginensibus ergo superata sunt: si in Carthaginensibus triumphata, nec Romanis utique profuerunt.

VII. Facessat igitur invidiosa illa populi Romani querela: non hanc Roma mandavit. Aliis illa eos interpellat vocibus: Quid me casso quotidie gregis innoxii sanguine eruentatis? Non in fibris pecudum, sed in viribus bellatorum tropaea victoriae sunt. Aliis 5 ego disciplinis orbem subegi. Militabat Camillus, qui sublata Capitolio signa, caesis Tarpeiae rupis triumphatoribus, reportavit: stravit virtus, quos religio non removet. Quid de Atilio loquar, qui militiam etiam mortis impendit? Africanus non inter Capi- 10 tolii aras, sed inter Annibalis acies triumphum invenit. Quid mihi veterum exempla profertis? Odi ritus Nerorum. Quid dicam bimestres imperatores, et terminos regum cum exordiis copulatos? Aut forte illud est novum, barbaros suis excessisse finibus? 15 Numquid etiam illi christiani fuerunt, quorum miserabili novoque exemplo alter captivus imperator, sub altero captivus orbis, fefellisse quae victoriam promittebant, suas ceremonias prodiderunt? Numquid et tunc non erat ara victoriae? Poenitet lapsus: vetusta 20 canities pudendi sanguinis traxit ruborem. Non erubesco cum toto orbe longaeva converti. Verum certe est quia nulla aetas ad perdiscendum sera est. Erubescat senectus, quae emendare se non potest. Non annorum canities est laudata, sed morum (Sap. iv., 25 ix.). Nullus pudor est ad meliora transire. Hoc solum habebam commune cum barbaris, quia Deum antea nesciebam. Sacrificium vestrum ritus est bestiarum cruore respergi. Quid in mortuis pecudibus

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V. Veniam ad Latinos. Quid Tertulliano eruditius, quid acutius? Apologeticus ejus, et contra Gentes 20 libri, cunctam saeculi obtinent disciplinam. Minutius Felix causidicus Romani fori, in libro, cui titulus Octavius est; et in altero contra Mathematicos (si tamen inscriptio non mentitur auctorem) quid Gentilium scripturarum dimisit intactum? Septem libros 25 adversus Gentes Arnobius edidit, totidemque discipulus ejus Lactantius, qui de Ira quoque, et Opificio Dei duo volumina condidit: quos si legere volueris, dialogorum Ciceronis in eis *ἐπιτομὴν* reperies. Victorino

Martyri in libris suis, licet desit eruditio, tamen non deest eruditionis voluntas. Cyprianus, Quod idola dii non sint, qua brevitate, qua historiarum omnium scientia, quorum verborum et sensuum splendore perstrinxit? Hilarius meorum Confessor temporum et
5 Episcopus, duodecim Quintiliani libros et stylo imitatus est, et numero: brevique libello, quem scripsit contra Dioscorum Medicum, quid in literis possit, ostendit. Juvencus Presbyter, sub Constantino historiam Domini Salvatoris versibus explicavit: nec
10 pertimuit Evangelii majestatem sub metri leges mittere. De caeteris vel mortuis, vel viventibus taceo: quorum in scriptis suis et vires manifestae sunt et voluntas.

15 VI. Nec statim prava opinione fallaris, contra Gentiles hoc esse licitum, in aliis disputationibus dissimulandum, quia omnes pene omnium libri, exceptis his qui cum Epicuro litteras non didicerunt, eruditionis doctrinaeque plenissimi sunt. Quanquam ego illud
20 magis reor, quod dictanti venit in mentem, non te ignorare quod semper a doctis viris usurpatum est; sed per te mihi proponi ab alio quaestionem, qui forte propter amorem historiarum Sallustii, Calpurnius cognomento Lanarius sit. Cui quaeso ut suadeas, ne
25 vescentium dentibus edentulus invideat, et oculos caprearum, talpa contemnat. Dives, ut cernis, ad disputandum materia; sed jam epistolaris angustia finienda est.

ST. AMBROSIUS

EPISCOPUS BEATISSIMO PRINCIPI, ET CLEMENTISSIMO IMPERATORI VALENTINIANO AUGUSTO

I. Cum vir clarissimus praefectus urbis Symmachus ad clementiam tuam retulisset, ut ara quae de urbis Romae curia sublata fuerat, redderetur loco; et tu, imperator, licet adhuc in minoris aevi tirocinio florentibus novus annis, fidei tamen virtute veteranus obsecrata gentilium non probares; eodem, quo comperi, puncto libellum obtuli: quo licet comprehenderim, quae suggestioni necessaria viderentur; poposci tamen exemplum mihi relationis dari.

II. Itaque non fidei tuae ambiguus, sed providus 10 cautionis, et pii certus examinis, hoc sermone relationis assertioni respondeo, hoc unum petens, ut non verborum elegantiam, sed vim rerum exspectandam putes. Aurea enim, sicut Scriptura divina docet (Eccl. vi. 11), est lingua sapientium literatorum, quae 15 phaleratis dotata sermonibus, et quodam splendentis eloquii velut coloris pretiosi corusco resultans, capit animorum oculos specie formosi, visuque perstringit. Sed aurum hoc, si diligentius manu tractes, foris pretium, intus metallum est. Volve, quaeso, atque 20

excute sectam gentilium: pretiosa et grandia sonant, vero effeta defendunt: Deum loquuntur, simulacrum adorant.

III. Tria igitur in relatione sua vir clarissimus
5 praefectus urbis proposuit, quae valida putavit: quod Roma veteres, ut ait, suos cultus requirat, et quod sacerdotibus suis virginibusque Vestalibus emolumenta tribuenda sint, et quod emolumentis sacerdotum negatis, fames secuta publica sit.

10 IV. In prima propositione, flebili Roma quaestu sermonis illacrymat, veteres, ut ait, cultos ceremoniarum requirens. Haec sacra, inquit, Annibalem a moenibus, a Capitolio Senonas repulerunt. Itaque dum sacrorum potentia praedicatur, infirmitas proditur.
15 tur. Ergo Annibal diu sacris insultavit Romanis, et diis contra se dimicantibus, usque ad muros urbis vincendo pervenit. Cur se obsideri passi sunt, pro quibus decorum suorum arma pugnabant?

V. Nam de Senonibus quid loquar, quos Capitolii
20 secreta penetrantes Romanae reliquiae non tulissent, nisi eos pavido anser strepitu prodidisset? En quales templa Romana praesules habent. Ubi tunc erat Jupiter? An in ansere loquebatur?

VI. Verum quid negem sacrorum ritus militasse
25 Romanis? Sed etiam Annibal eosdem Deos colebat. Utrum volunt igitur, eligant. Si in Romanis vicerunt sacra, in Carthaginensibus ergo superata sunt: si in Carthaginensibus triumphata, nec Romanis utique profuerunt.

VII. Facessat igitur invidiosa illa populi Romani querela: non hanc Roma mandavit. Aliis illa eos interpellat vocibus: Quid me casso quotidie gregis innoxii sanguine cruentatis? Non in fibris pecudum, sed in viribus bellatorum tropaea victoriae sunt. Aliis 5 ego disciplinis orbem subegi. Militabat Camillus, qui sublata Capitolio signa, caesis Tarpeiae rupis triumphatoribus, reportavit: stravit virtus, quos religio non removet. Quid de Atilio loquar, qui militiam etiam mortis impendit? Africanus non inter Capi- 10 tolii aras, sed inter Annibalis acies triumphum invenit. Quid mihi veterum exempla profertis? Odi ritus Nerorum. Quid dicam bimestres imperatores, et terminos regum cum exordiis copulatos? Aut forte illud est novum, barbaros suis excessisse finibus? 15 Numquid etiam illi christiani fuerunt, quorum miserabili novoque exemplo alter captivus imperator, sub altero captivus orbis, fefellisse quae victoriam promittebant, suas ceremonias prodiderunt? Numquid et tunc non erat ara victoriae? Poenitet lapsus: vetusta 20 canities pudendi sanguinis traxit ruborem. Non erubesco cum toto orbe longaeva converti. Verum certe est quia nulla aetas ad perdiscendum sera est. Erubescat senectus, quae emendare se non potest. Non annorum canities est laudata, sed morum (Sap. iv., 25 ix.). Nullus pudor est ad meliora transire. Hoc solum habebam commune cum barbaris, quia Deum antea nesciebam. Sacrificium vestrum ritus est bestiarum cruore respergi. Quid in mortuis pecudibus

quaeritis Dei voces? Venite, et discite in terris coelestem militiam: hic vivimus, et illic militamus. Coeli mysterium doceat me Deus ipse, qui condidit: non homo, qui se ipsum ignoravit. Cui magis de Deo,
5 quam Deo credam? Quomodo possum vobis credere, qui fatemini vos ignorare quod colitis?

VIII. Uno, inquit, itinere non potest perveniri ad tam grande secretum. Quod vos ignoratis, id nos Dei voce cognovimus. Et quod vos suspicionibus quaeritis, nos ex ipsa sapientia Dei et veritate compertum habemus. Non congruunt igitur vestra nobiscum. Vos pacem diis vestris ab imperatoribus obsecratis, nos ipsis imperatoribus a Christo pacem rogamus. Vos manuum vestrarum adoratis opera, nos injuriam
15 ducimus omne quod fieri potest, Deum putari. Non vult se Deus in lapidibus coli. Denique etiam ipsi philosophi vestri ista riserunt.

IX. Quod si vos ideo Christum Deum negatis; quia illum mortuum esse non creditis (nescitis enim quod
20 mors illa carnis fuerit, non divinitatis, quae facit ut credentium jam nemo moriatur) quid vobis imprudentius, qui contumeliose colitis, et honorifice derogatis; vestrum enim Deum lignum putatis. O contumeliosa reverentia! Christum mori potuisse non creditis. O
25 honorifica pervicacia!

X. Sed vetera, inquit, reddenda sunt altaria simulacris, ornamenta delubris. Reposcantur haec a consorte superstitionis: christianus imperator aram solius Christi didicit honorare. Quid manus pias et ora fide-

lia ministerium suis cogunt sacrilegis exhibere? Vox imperatoris nostri Christum resultet, et illum solum, quem sentit, loquatur; *quia cor regis in manu Dei* (Prov. xxi. 1). Numquid imperator gentilis aram Christo levavit? Dum ea quae fuerunt, repossunt, 5 exemplo suo admonent quantum christiani imperatores religioni, quam sequuntur, debeant deferre reverentiae; quando gentiles superstitionibus suis omnia detulerunt.

XI. Dudum coepimus, et jam sequuntur exclusos. 10 Nos sanguine gloriamur, illos dispendium movet. Nos haec victoriae loco ducimus, illi injuriam putant. Numquam nobis amplius contulerunt, quam cum verberari christianos atque proscribi ac necari juberent. Praemium fecit religio, quod perfidia putabat esse 15 supplicium. Videte magnanimos. Per injurias, per inopiam, per supplicium nos crevimus: illi ceremonias suas sine quaestu manere posse non credunt.

ST. AUGUSTINUS

DE MODO JUVENTUTIS ERUDIENDAE

I. Quid autem erat causae cur graecas litteras oderam, quibus puerulus imbuebar, ne nunc quidem mihi satis exploratum est. Adamaveram enim latinas, non quas primi magistri, sed quas docent qui grammatici vocantur. Nam illas primas ubi legere et scribere et numerare discitur, non minus onerosas poenalesque habebam, quam omnes graecas. Unde tamen et hoc nisi de peccato et vanitate vitae, quia caro eram, et spiritus ambulans et non revertens? (Ps. lxxvii. 39.)

10 Nam utique meliores, quia certiores erant primae illae litterae, quibus fiebat in me, et factum est, et habeo illud ut et legam si quid scriptum invenio, et scribam ipse si quid volo, quam illae quibus tenere cogebam Aeneae nescio cujus errores, oblitus errorum
15 meorum; et plorare Didonem mortuam, quia se occidit ob amorem, cum interea meipsum in his a te morientem, Deus vita mea, siccis oculis ferrem miserrimus.

II. Quid enim miserius misero non miserante seipsum, et flente Didonis mortem, quae fiebat amando
20 Aeneam; non flente autem mortem suam, quae fiebat non amando te, Deus lumen cordis mei, et panis oris intus animae meae, et virtus maritans mentem meam

et sinum cogitationis meae? Non te amabam, et fornicabar abs te, et fornicanti sonabat undique, Euge, euge. Amicitia enim mundi hujus, fornicatio est abs te; et Euge, euge dicitur, ut pudeat si non ita homo sit. Et haec non flebam, sed flebam Didonem *extinctam, ferroque extrema secutam* (Aeneid, VI 456), sequens ipse extrema condita tua, relicto te, et terra iens in terram: et si prohiberer ea legere, dolerem, quia non legerem quod dolerem. Talis dementia honestiores et uberiores litterae putantur, quam illae quibus legere et scribere didici.

III. Sed nunc in anima mea clamet, Deus meus, et veritas tua dicat mihi: Non est ita, non est ita; melior est prorsus doctrina illa prior. Nam ecce paratior sum oblivisci errores Aeneae, atque omnia ejusmodi, quam scribere et legere. At enim vela pendent liminibus grammaticarum scholarum: sed non illa magis honorem secreti, quam tegumentum erroris significant. Non clament adversus me, quos jam non timeo, dum confiteor tibi quae vult anima mea, Deus meus, et acquiesco in reprehensione malorum viarum mearum, ut diligam bonas vias tuas. Non clament adversum me venditores grammaticae vel emptores: quia si proponam eis, interrogans utrum verum sit quod Aeneam aliquando Carthaginem venisse Poeta dicit; indoctiores se nescire respondebunt, doctiores autem etiam negabunt verum esse. At si quaeram quibus litteris scribatur Aeneae nomen, omnes mihi, qui haec didicerunt, verum responde-

bunt; secundum id pactum et placitum, quo inter se homines ista signa firmarunt. Item, si quaeram quid horum majore vitae hujus incommodo quisque obliviscatur, legere et scribere, an poetica illa figmenta; 5 quis non videat quid responsurus sit, qui non est penitus oblitus sui? Peccabam ergo puer cum illa inania istis utilioribus amore praeponeram, vel potius ista oderam, illa amabam. Jamvero unum et unum duo, duo et duo quatuor, odiosa cantio mihi erat; 10 et dulcissimum spectaculum vanitatis equus ligneus plenus armatis, et Trojae incendium, etque ipsius umbra Creusae (Aeneid, II.).

IV. Cur ergo graecam etiam grammaticam oderam talia cantantem? Nam et Homerus peritus texere 15 tales fabellas, et dulcissime vanus est, et mihi tamen amarus erat puero. Credo etiam graecis pueris Virgilius ita sit, sum eum sic discere coguntur, ut ego illum. Videlicet difficultas, omnino ediscendae peregrinae linguae, quasi felle aspergebat omnes suavitates 20 graecas fabulosarum narrationum. Nulla enim verba illa noveram, et saevis terroribus ac poenis ut nossem instabatur mihi vehementer. Nam et latina aliquando infans utique nulla noveram; et tamen advertando didici sine ullo metu atque cruciatu, inter etiam blandimenta nutricum, et joca arridentium, et laetitias alludentium. Didici vero illa sine poenali onere 25 urgentium, cum me urgeret cor meum ad parienda concepta sua, quae non possem, nisi aliqua verba didicissem, non a docentibus, sed a loquentibus, in quorum

et ego auribus parturiebam quidquid sentiebam. Hinc satis elucet majorem habere vim ad discenda ista liberam curiositatem, quam meticulosam necessitatem. Sed illius fluxum haec restringit legibus tuis, Deus, legibus tuis a magistrorum ferulis usque ad tentationes martyrum, valentibus legibus tuis miscere salubres amaritudines, revocantes nos ad te a jucunditate pestifera, qua recessimus a te.

V. Sed vae tibi, flumen moris humani! Quis resistet tibi? quamdiu non siccaberis? quousque volves Evæ filios in mare magnum et formidolosum, quod vix transeunt qui lignum conscenderint? Nonne ego in te legi et tonantem Jovem et adulterantem? Et utique non posset haec duo; sed actum est, ut haberet auctoritatem ad imitandum verum adulterium, lenocinante falso tonitruo. Quis autem penulatorum magistrorum audit aure sobria, ex eodem pulvere hominem clamantem et dicentem: *Fingebat haec Homerus, et humana ad Deos transferebat; divina malle ad nos?* (Cicero, Tuscul. i.) Sed verius dicitur quod fingebat haec quidem ille; sed hominibus flagitiosis divina tribuendo, ne flagitia flagitia putarentur, et ut quisquis ea fecisset, non homines perditos, sed coelestes deos videretur imitatus.

VI. Et tamen, o flumen tartareum, jactantur in te filii hominum, cum mercedibus ut haec discant; et magna res agitur, cum hoc agitur publice in foro, in conspectu legum supra mercedem salaria decernentium; et saxa tua percusis et sonas dicens: Hinc verba dis-

cuntur, hinc acquiritur eloquentia rebus persuadentis
sententiisque explicandis maxime necessaria.

Non accuso verba, quasi vasa electa atque pretiosa ;
sed vinum erroris quod in eis nobis propinabatur ab
5 ebriis doctoribus : et nisi biberemus, caedebamur, nec
apellare aliquem judicem sobrium licebat. Et tamen,
ego, Deus meus, in cujus conspectu jam segura est
recordatio mea, libenter haec didici, et eis delectabar
miser, et ob hoc bonae spei puer appellabar.

NOTES

TERTULLIAN (150—ABOUT 230 A.D.)

Quintus Septimius Florens Tertullianus was born at Carthage,— a city then and afterward of the greatest importance as a centre of Latin Christianity. His father was a centurion in the Roman army. Tertullian studied law, and afterward taught rhetoric in Carthage, until about the year 192, when he became a Christian. From that time to the end of his life he devoted himself unwaveringly to the promulgation of the doctrines of his religion.

His life was one of tireless effort and the most rigid asceticism. He crushed remorselessly all his desires and affections, however high and noble, except those purely spiritual. Even his love for his wife, to whom two of his finest treatises are addressed, he sternly repressed, leaving her that he might lead a life of greater devotion. Until the year 201, he preached and wrote incessantly in defence of Christianity. Then he joined the Montanists,— a sect that claimed to have reached to the highest spiritual gifts through the severest austerity of life. With them he remained but a short time; and when he left them, he took with him a small number of followers, whom he instructed, and upon whom he enforced his most extreme principles of bodily mortification. Beyond the statement of St. Jerome that he lived to “a decrepit age,” we have little or nothing to fix the time of his death.

On account of his early zeal, Tertullian is considered, in

spite of his heresy, the first Father of the Latin Church. His attitude was always militant and aggressive, and his war was unceasing on everything that made against religion, whether it was human desires and passions in the hearts of his followers, or the opposition of unbelievers. He taunted the pagans, in stinging, scornful words, for their customs, philosophy, and religion. Against anything savoring of compromise, Tertullian thundered as loudly as against paganism itself. Origen, the first of the Christian Greek writers, sought to reach the pagans through points of contact between their belief and his; to Tertullian the two beliefs were utterly antagonistic, and he refused to come to close quarters with his enemy at any point, but stood afar off and hurled his bolts, each one with all the force he could command. As Pressensé points out, the contrast extends also to the styles of the two writers. "The eloquence of the one" (Origen), he says, "is as large and limpid as his genius; it is as a beautiful river, abundant and majestic; that of the other is a mountain torrent. Origen lightens, Tertullian thunders. Origen speaks to Christian philosophers like a Christian philosopher; Tertullian is a tribune of the people, who has gone down to the forum and the cross-roads to kindle the minds of the crowd."

The selection given is Chapters V-VII from the *De Spectaculis*. The treatise was called forth, probably, by the public shows given by the Emperor Severus in honor of his victory over Albinus. Tertullian's argument is that shows are idolatrous in origin and character.

Page 1. 1. *De originibus*, etc.: sc. *spectaculorum*; touching the origin of shows as being somewhat obscure and unknown amongst the greater part of our (Christian) brethren, we must carry our search higher.

5. **Ab his**: sc. *scriptoribus* or *auctoribus*.
 6. **in Etruria condesisse**: settled in Etruria.
 8. **contentione**: B. 226; G. 397; Y. 124; S. 226; H. 480; A. and G. 253.
 11. **tempus**: the season (of the games). **ut ludi a Lydis vocarentur**: so that they were called from the Lydians, 'ludi.'
 14. **ludendo**: while playing. The Ablative of the Gerund, besides cause, manner, etc., may denote time, separation, respect, etc. **tamen . . . reputat**: yet he accounts this sport of the young men as belonging to holy days, temples, and solemnities.
 16. **vocabuli**: of the name.
 20. **pro . . . vini**: for discovering to them the gift of wine.

Page 2. 3. **ut volunt**: as they (the Pagans) will have it.

5. **in matrimonia**: *matrimonia*, in post-Augustan Latin, signifies wives.
 7. **penes Deum**: in the eyes of God.
 8. **Facit . . . maculam**: for this also helps to stain the origin.
 11. **ad primas metas**: i.e. at the head of the course.
 13. **Duello**: old form for *bello*. **Potentis**: masculine plural, agrees with *Consus*, *Mars*, and *Lares*, and here means lords, rulers.
 14. **apud eam**: sc. *aram*.
 26. **de titulis**: on the very face of the titles.
 28. **utriusque generis**: i.e. the theatre and the circus.
 29. **Megalenses**, etc.: with these names, *ludi* must be supplied.

Page 3. 9. **apud nos**: i.e. Christians.

17. **de reatu generali**: derived from the common guilt of idolatry.
 20. **praecedit**: i.e. before the games themselves.
 21. **de imaginum agmine**: by the long line of images (of the gods).
 22. **de sedibus**: sc. *deorum*.

23. *de exuviis* : *by the robes*. Tertullian uses this word for the splendid apparel of the gods. *sacra* : *rights*.

24. *praecedant, intercedant, succedant* : *go before, come between, and follow after*.

26. *illius urbis* : *i.e. Rome*.

27. *minore cura* : *with less (care) pomp*. *pro minoribus viribus* : *in proportion to their inferior means*.

Page 4. 5. *in uno* : *even in one*.

7. *quaevis idololatria . . . criminis sui* : *every idolatrous show, however meanly or frugally furnished, is sumptuous and gorgeous in the amount of its sinfulness*.

ST. CYPRIAN (200-258 A.D.)

Thascius Cecilius Cyprianus was born at Carthage. His parents were wealthy and distinguished, and Cyprian received a thorough education in philosophy. For many years, until the time of his conversion to Christianity, he taught rhetoric. He was baptized in the year 246, and two years later he was ordained a priest. In his preaching and ministrations, his charity and humility so won the hearts of his hearers that, in spite of his remonstrances, he was elected Bishop of Carthage.

During the persecution of the Christians by the Emperor Decius, in the year 249, the life of Cyprian, as the leader of the Church in Africa, was particularly sought. He fled from Carthage, returning the following year, when the rigor of the persecution had abated. When the plague swept over the city in 252, Cyprian was constantly active in his ministrations to the sick and dying. He was aided in this work by rich and poor, Christians and pagans, whom he organized into a society for nursing the sick and burying the dead.

Some five years later, under the persecution by Valerian, Cyprian was banished from Carthage. In less than a year, however, he was brought back, tried before the proconsul, sentenced to death, and beheaded.

In his method and lines of thought he followed closely in the footsteps of Tertullian, whom he called his master. His style, however, is very different from Tertullian's. Sarcasm, invective, or abuse he never used, but established his points firmly by means of logic and clear reasoning. His arguments gained power from the example he set in his own life, which was always of the utmost simplicity and purity.

The purpose of the tract *On the Vanity of Idols*, from which this selection is made, is to show that the gods were no more than deified men. His argument is essentially the same as that of Euhemeros, Tertullian, and Clement of Alexandria. This tract is, as Farrar says, "St. Cyprian's farewell to heathendom as a religious system." The work is a careful analysis of mythologic beliefs, by one who was a witness of their practice, and, to a certain extent, of their decay.

Page 5. 1. *vulgus* : the common people.

3. *suos* : sc. *populos*.

6. *hostias* : sc. *illis*.

7. *Inde posteris . . . solatia* : and what at first were invented as consolations, became sacred rights in the generations after.

8. *an stet . . . veritas* : whether this truth is sustained in individual instances.

18. *manifestum est* : it is notorious. *inde Latium*, etc. : and that *Latium* received its name from being latent there.

19. *Hic* = Saturn.

Page 6. 1. *primus instituit* : B. 241. 2 ; G. 325. 7 ; Y. 137. 4 ; S. 237. 2 ; H. 497. 3 ; A. and G. 191.

2. *rusticitatis . . . cultor*: maintainer of the country life.

3. *pingitur*: Saturn is painted as an old man bearing a sickle. *fugatum*: driven into exile.

20. *Cur vero . . . valuisse?* Why again do you think that the gods can do all for the Romans, when you see them availing nothing for their own nations against the Roman arms?

22. *vernaculos*: Newman translates this word *home-born*. *Est*: belongs with *factus*.

23. *et Picus*, etc.: and so were *Picus* and *Tiburinus*.

Page 7. 3. *Idaea*: at *Ida*.

6. *est et Venus . . . vulnerata*: and they have a *Venus the Bald*, more dishonored by her baldness in Rome, than by her wound in Homer.

19. *rem concordiae*, etc.: an affair of a peaceful nature, he enters upon by deeds of quarrel.

LACTANTIUS (ABOUT 250-330 A.D.)

Lactantius was born near the middle of the third century, probably, at Firmum, in Italy. Very little is known of his life. He embraced Christianity from conviction, and devoted his life and talents to its defence. Such was his reputation for learning that Constantine appointed him, in the year 313, preceptor to the prince, Crespus. Jerome refers to him as "the most learned man of his time." The clearness, force, and beauty of Lactantius' style, the classic quality of his Latin, and his skill in argument, have frequently led men to compare him with Cicero.

The selection given here is from the *Book on the Death of Persecutors*. It deals with the persecution under Diocletian, of which Lactantius was a witness.

Page 9. **De Mortibus**: The word *mors* is used in the plural when it means the death of more than one person. *Praeclaræ mortes sunt imperatorum* (Cicero, Fin. I. 30).

5. **meritis**: used here in an active sense; used further on with a passive meaning. **omnibus adversariis**: these are: Severus, who died 307; Maximinus Hercules, 307; Galerius, 311; Maxentius, 312; Maximinus Daia, and Diocletian, 313.

7. **templum Dei**: *the church*.

9. **principes**: Constantine and Licinius, the signers of the Edict of Milan.

10. **resciderunt . . . providerunt**: an example of asyndeton, a favorite figure with Lactantius.

14. **lux refuluit**: St. Cyprian expresses the same idea at the beginning of the tract *De Lapsis*.

Page 12. 27. **animal**: used as a term of reproach, *monster*. Cicero, in speaking of Clodius, says (Pis. 9), *Funestum illud animal*.

28. **persequatur**: B. 277; G. 265; Y. 189.

Page 13. 2. **Carpos**: colony of Germania Transvistulam, established probably on Carpates Mons.

8. **multo post**: Valerian came to the throne in 253, and commenced the persecution in 257. Among the illustrious victims of this persecution are Pope Sixtus II., St. Laurence the Deacon, and St. Cyprian.

19. **ac terga praeberere**: this was the practice of the oriental kings toward captives. There are several Scriptural passages which allude to the custom; e.g. *Donec ponam inimicos tuos scabellum pedum tuorum*.

22. **triumphatus**: *triumphare* is only found in a transitive sense in post-Augustan Latin. **aliquamdiu** = ten years, from 259-269.

25. **filium**: Gallienus, the profligate who was slain by his own soldiers in 268.

28. **derepta est ei cutis**: Ovid (Met. VI. 387) has: *Clamanti cutis est summos derepta per artus*.

2. *rusticitatis . . . cultor*: maintainer of the country life.

3. *pingitur*: Saturn is painted as an old man bearing a sickle. *fugatum*: driven into exile.

20. *Cur vero . . . valuisse?* Why again do you think that the gods can do all for the Romans, when you see them availing nothing for their own nations against the Roman arms?

22. *vernaculos*: Newman translates this word *home-born*. *Est*: belongs with *factus*.

23. *et Picus*, etc.: and so were *Picus* and *Tiburinus*.

Page 7. 3. *Idaea*: at *Ida*.

6. *est et Venus . . . vulnerata*: and they have a *Venus the Bald*, more dishonored by her baldness in Rome, than by her wound in Homer.

19. *rem concordiae*, etc.: an affair of a peaceful nature, he enters upon by deeds of quarrel.

LACTANTIUS (ABOUT 250-330 A.D.)

Lactantius was born near the middle of the third century, probably, at Firmum, in Italy. Very little is known of his life. He embraced Christianity from conviction, and devoted his life and talents to its defence. Such was his reputation for learning that Constantine appointed him, in the year 313, preceptor to the prince, Crespus. Jerome refers to him as "the most learned man of his time." The clearness, force, and beauty of Lactantius' style, the classic quality of his Latin, and his skill in argument, have frequently led men to compare him with Cicero.

The selection given here is from the *Book on the Death of Persecutors*. It deals with the persecution under Diocletian, of which Lactantius was a witness.

Page 9. **De Mortibus**: The word *mors* is used in the plural when it means the death of more than one person. *Praeclarae mortes sunt imperatorum* (Cicero, Fin. I. 30).

5. **meritis**: used here in an active sense; used further on with a passive meaning. **omnibus adversariis**: these are: Severus, who died 307; Maximinus Hercules, 307; Galerius, 311; Maxentius, 312; Maximinus Daia, and Diocletian, 313.

7. **templum Dei**: *the church*.

9. **principes**: Constantine and Licinius, the signers of the Edict of Milan.

10. **resciderunt . . . providerunt**: an example of asyndeton, a favorite figure with Lactantius.

14. **lux refulsit**: St. Cyprian expresses the same idea at the beginning of the tract *De Lapsis*.

Page 12. 27. **animal**: used as a term of reproach, *monster*. Cicero, in speaking of Clodius, says (Pis. 9), *Funestum illud animal*.

28. **persequatur**: B. 277; G. 265; Y. 189.

Page 13. 2. **Carpos**: colony of Germania Transvistulam, established probably on Carpates Mons.

8. **multo post**: Valerian came to the throne in 253, and commenced the persecution in 257. Among the illustrious victims of this persecution are Pope Sixtus II., St. Laurence the Deacon, and St. Cyprian.

19. **ac terga praebere**: this was the practice of the oriental kings toward captives. There are several Scriptural passages which allude to the custom; e.g. *Donec ponam inimicos tuos scabellum pedum tuorum*.

22. **triumphatus**: *triumphare* is only found in a transitive sense in post-Augustan Latin. **aliquamdiu** = ten years, from 259-269.

25. **filium**: Gallienus, the profligate who was slain by his own soldiers in 268.

28. **derepta est ei cutis**: Ovid (Met. VI. 387) has: *Clamanti cutis est summos derepta per artus*.

ST. JEROME (331—ABOUT 422 A.D.)

St. Jerome (St. Hieronymus) was born at Stridon, a little town on the borders of Dalmatia. The wealth of his father, Eusebius, placed the best educational resources of the time at his disposal. In Rome he studied the classics under Donatus, and it is commonly believed that he afterward studied law. It was while studying in Rome that Jerome fell a prey, as he tells us, to the temptations of which the city was so full at the time. Finally, however, he rose above them, and in 360 he was baptized. His baptism was followed by a period of travel, during which he visited Aquilea, Treves, Antioch, and Syria. On his return he was long occupied in the study of the Scriptures and the revision of the Latin Gospels,—a task intrusted to him by Pope Damasus. In 385, after a pilgrimage through the Holy Land, Jerome settled at Bethlehem, where a monastery was built for him. Here he translated the Old Testament from Greek into Latin. This translation occupied him up to 405, some fifteen years in all, and was his last important work. It was while he was engaged on this work that his friendship of twenty-five years' standing with Rufinus was broken by religious controversy. He died and was buried at Bethlehem, but his body was afterward removed to Rome.

Jerome was a deeply learned man, and some of his works on subjects outside his chosen field, notably geography and history, were of real importance in advancing the learning of his time. In life he practised the austerity which he so earnestly preached; his discourses were always most eloquent in rebuking luxury, effeminacy, vanity, and avarice. Farrar says that Jerome stands far higher than Lactantius, in

genius, individuality, and force, though his style may not be so purely classical.

Page 15. 1-8. St. Jerome thanks Magnus, a Roman orator, for giving salutary advice to a young man named Sebesius, who had committed some fault.

3. **Et mirum** : *and strange to say.*

4. **Certaverunt . . . pietas** : *there has been indeed a conflict between indulgence in the father and affection in the son.*

5. **praeteritorum non meminit** : B. 206. 11.; G. 376 ; Y. 156 ; S. 216 ; H. 454 ; A. and G. 219.

6. **officia** : *dutiful behavior.*

9 ff. St. Jerome defends his use of pagan writings by the example of the Fathers.

11. **Ethnicorum sordibus** : *with the foulness of heathenism.*

15. **omisso Volcatio** : *having put aside (the reading of) Volcatius.*

18. **nonnulla proposuisse, et aliqua respondisse** : *that Solomon proposed questions to the philosophers of Tyre and answered others (put to him by them).*

22. **aenigmata** : *dark sayings.*

Page 16. 12. **Τοῦ γὰρ καὶ γένος ἑρμῆν** : see Acts xvii. 28.

15. **inscriptionem fortuitam** : *a chance inscription.*

16. **arte torquet** : *skilfully turns.* **fidei** : Acts xvii. 22.

27. **Firmiano narrante** : *so Lactantius tells us.*

Page 17. 4. **Methodius, Eusebius, and Apollinaris** : Apologists of the fourth century. Their works have perished.

17. **quanquam** : *it is true.*

28 ff. This paragraph enumerates many of the Christian writers who profited by pagan literature.

28. **Curram per singulos** : *Let me run through the list of our own writers.*

Page 18. 8. **Antonino Pio et filiis eius** : Marcus Aurelius and Lucius Verus.

22. **Stromatum** : *στρομάταις, Miscellanies.*

23. **ἑστρωμάτων** : *outline sketches.*

Page 19. 19. **Veniam ad Latinos** : *I will pass on to the Latin writers.*

Page 20. 15 ff. He hints that the objection comes from Rufinus.

19. **Quanquam . . . Lanarius sit** : *I am inclined, indeed, to fancy—the thought comes into my head as I dictate—that you yourself know quite well what has always been the practice of learned (Christians) in this matter; to believe that in putting this question to me you are only the mouthpiece of another, who by reason of his love for the histories of Sallust might well be called Calpurnius Lanarius.* Rufinus is the person meant. See Biography on page 38.

ST. AMBROSE (ABOUT 330–397 A.D.)

Ambrose was born at Treves, and received a Christian education, studying and afterward practising law. He became prefect of Liguria and Aemilia while living at Milan, and in 374 was elected Bishop of Milan. The qualities which had gained him this position, — his courage, diplomacy, and unwavering sense of duty, — made him, in filling it, “a tower of impregnable strength” to the Church. He was the adviser of Valentinian I. and II. and of Theodosius, and his fearless and inexhaustible energy in upholding the dignity of the Church against intrigue and despotism ceased only with his life. The chief merits of his style are its clearness and directness. It has little in the way of grace and harmony, but is always terse and practical. The selection given in the text is from a reply to a petition of Symmachus to the emperor, to restore an altar and golden statue of victory, and to reestablish the ancient orders of priests and virgins who attended it. In this letter, Ambrose threatens Valen-

tinian with excommunication, if the emperor should enter into any compromise with the heathen.

Page 21. 1. **Cum** : causal.

3. **et tu . . . probares** : *and you, O Emperor, although still young in years and experience, yet a veteran in the power of faith, did not approve of the prayer of the heathen.*

9. **relationis** : the Memorial of Symmachus, a petition addressed to the senate and emperors by Symmachus, prefect of Rome, who asked that the pagan religion be reinstated, and that the Altar of Victory be rebuilt in the senate-house, so that the ancient customs could be observed. "The Memorial" is drawn up with consummate skill, both in what is brought forward and in what is left unsaid.

13. **verborum elegantiam . . . vim rerum** : *elegance of language, force of facts.*

19. **si diligentius manu tractes** : *if you consider it more carefully.*

Page 22. 18. **decorum suorum** : *of their gods.*

19. **Nam** : *and why.*

21. **quales praesules** : *what sort of protectors.*

Page 23. 1. **Facessat** : subjunctive of exhortation.

3. **Quid . . . cruentatis** : *why, etc.*

5. **Altis . . . disciplinis** : ablative of means.

9. **Quid de Attilio** : sc. *Regulo*. **qui militiam etiam mortis impendit** : *who gave even the service of his death.*

12. **veterum exempla profertis ?** *exempla* here means *rites, customs.*

13. **bimestres**, etc. : "Perhaps by a Rhetorical exaggeration reference is made to Galba, Otho, and Vitellius, who reigned less than three years between them ; or else to Pertinax and his successor, Julian, each of whom was murdered under three months." — *Schaff.*

17. **alter captivus imperator, sub altero** : these emperors were Valerian, taken prisoner by Sapor, and treated with great

indignity by the Persians, A. D. 260, and his son Gallienus, under whom a number of generals, nicknamed "The Thirty Tyrants," claimed and exercised independent authority. Gallienus made but feeble and desultory attempts to put any of them down, turning into wretched jests each new humiliation, and taking refuge in sensuality from the hopeless task of state reorganization. — *Dictionary Christian Biography*.

22. *longaeva*: sc. *in mea aetate*.

Page 24. 3. *qui condidit*: sc. *me*.

4. *magis de Deo, quam Deo*: first *Deo* is ablative, governed by *de*; second *Deo* is dative, governed by *credam*.

11. *vestra*: *your ways, manners*.

Page 25. 8. *gentiles*: sc. *imperatores*.

13. *amplius*: *a greater benefit*.

18. *sine quaestu*: *without help*, i.e. financial assistance, contribution.

ST. AUGUSTINE (354-430 A. D.)

St. Augustine was born at Tagasta, in Africa. At the age of seventeen he was sent to Carthage to complete his education. Here he became a convert to the Manichean doctrines, greatly to the sorrow of his mother, who was a Christian. After gaining a reputation for eloquence and learning, he went to Rome, and then to Milan. His mother followed him from place to place, seeking his conversion, which was finally brought about by St. Ambrose. On the death of his mother, a year after his baptism, Augustine returned to Tagasta. After dividing his property among the poor, he retired for three years of solitary meditation and study. In later life he was elected Bishop of Hippo. He perished at

the age of 76, in the siege of Hippo, refusing to leave his post when the Vandals surrounded the city.

In many of his writings, as in this selection from his *Confessions*, St. Augustine shows his early classical training, to which he owed a debt he often acknowledged. In this case, however, he shows no sympathy for the literature and philosophy in which he was trained.

Page 26. 5. **legere et scribere et numerare** : *reading, writing, and arithmetic*. The Infinitive is here used as a noun.

7. **habebam** : *I regarded, thought, or considered*.

Page 27. 23. **venditores grammaticae vel emptores** : *buyers or sellers of grammar, learning*.

Page 28. 1. **secundum id pactum et placitum, quo inter se homines ista signa firmarunt** : *according to, or as to, the signs which men have conventionally settled*.

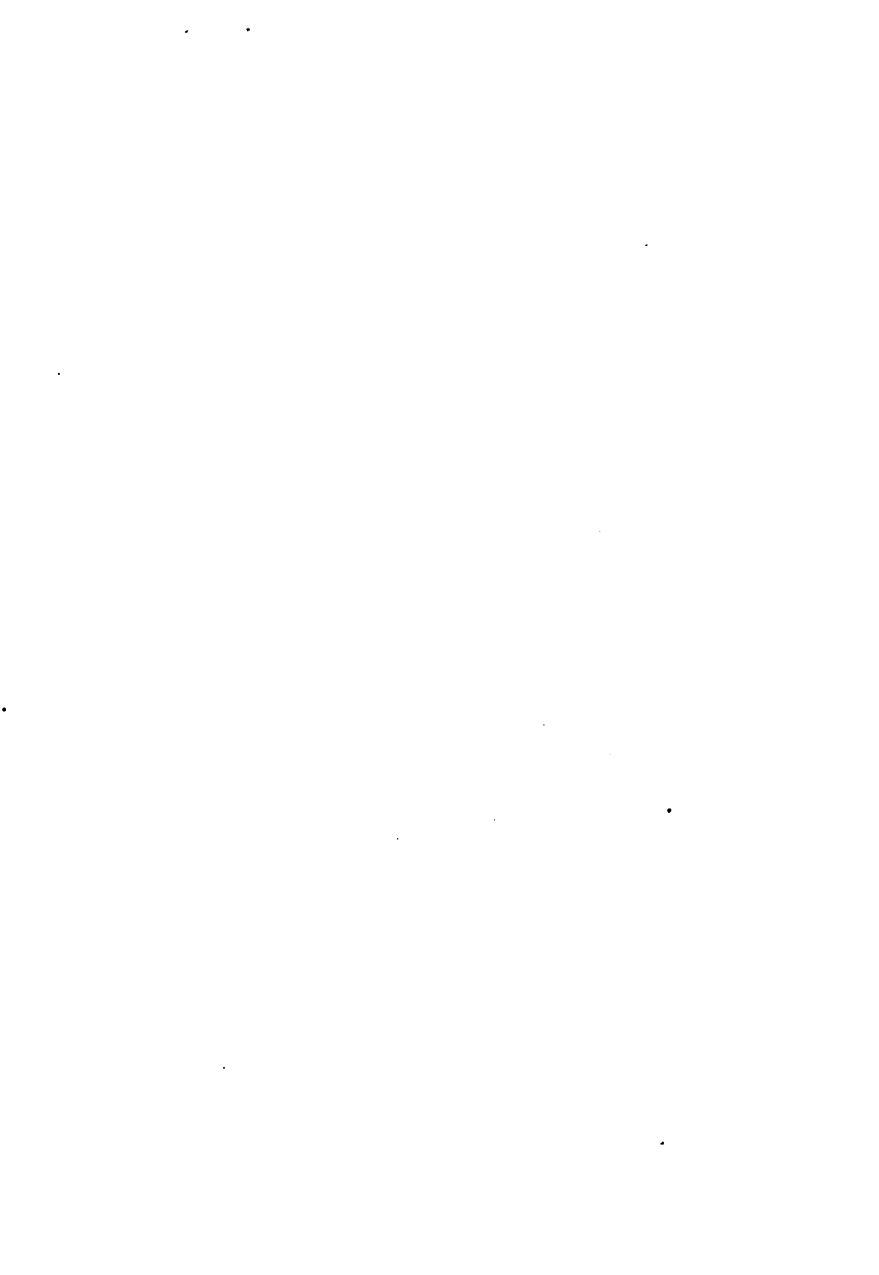
17. **ut ego illum** : *illum* refers to Homer.

Page 29. 4. **Sed illius fluxum . . . ad tentationes martyrum** : *only this enforcement restrains the roving of that freedom, through Thy laws, O my God, Thy laws, from the master's cane to the martyr's trials*.

17. **ex eodem pulvere** : *from, or of, the same school, or sect*.

26. **et magna res agitur . . . foro** : *and a great solemnity is made of it, when this is going on in the forum*.

Page 30. 9. **bonae spei puer** : *a boy of much promise*.



VOCABULARY

- ā** or **ab** (**ab** is used for **a** before **h** or a vowel), prep. with abl., *by, at, from.*
- abēō**, **ire, īi** or **ivī, itum**, to go away, depart, go from, escape.
- abūtor**, **ūtī, ūsus sum**, dep., to use, use up; misuse, waste.
- ac** or **atque**, connective conj., *and, and also, and even.*
- Acca**, **ae, f.**, *Acca.*
- accēdō**, **ere, cessā, cessum**, to come to, enter; with abl. or dat., to be added to.
- acceptus**, **a, um**, appointed, agreeable.
- accersō** (**arcessō**), **sere, ivī, itum**, to cause to come, to call, summon; to bring, fetch.
- accipiō**, **ere, cēpi, ceptum**, to hear, receive, accept, take; to appoint.
- accūsō**, **āre, āvī, ātum**, to reproach, blame, call one to account.
- aciēs**, **ēi, f.**, a battle-array, an army drawn up for battle, a battle-line.
- acquiescō**, **ere, ēvī**, to acquiesce in, assent to.
- acquirō**, **ere, sīvī, sītum**, to get, obtain, acquire.
- acta**, **orum, n. pl.**, things done, deeds, acts.
- acūtus**, **a, um**, sharp, pointed, acute, severe.
- ad**, prep. with acc., to, at, for.
- adamō**, **āre, āvī, ātum**, to love, fall in love with.
- addō**, **ere, didī, ditum**, to put to, add to, increase, augment.
- adeō**, **ire, īi** or **ivī, itum**, to go to, approach.
- adī**, see **aff.**
- adhūc**, adv., to this point, hitherto, till now; besides, moreover.
- adimō**, **ere, ēmī, ēmptum**, to take away, deprive of.
- Admētus**, **ī, m.**, *Admetus.*
- administrō**, **āre, āvī, ātum**, to execute, perform, administer.
- admīrātiō**, **ōnis, f.**, wonder, admiration, astonishment.
- admīror**, **ārī, ātus, sum**, dep., to admire, wonder at.
- admoneō**, **ēre, uī, itum**, to put in mind, show, suggest, admonish, warn.
- adorātor**, **ōris, m.**, an adorer, worshipper.
- adorō**, **āre, āvī, ātum**, to entreat; worship, adore.

- Adrianus, I, m.,** *Adrian*, a celebrated Roman emperor.
- adscribō (ascribō), ere,** **scripā, scriptum,** to ascribe, attribute, impute.
- adulterāns, āntis,** part. adj., one committing adultery, an adulterer.
- adulterium, I, n.,** *adultery, adulteration.*
- adulterō, āre, āvī, ātum,** to commit adultery, to defile.
- advehō, ere, vēxī, vectum,** to carry to, conduct, bring in.
- adveniō, ire, vēnī, ventum,** to come to, reach, arrive at.
- adventus, ūs, m.,** the approach, arrival, forerunner.
- adversārius, I, m.,** an enemy, opponent, adversary.
- adversō, āre, āvī, ātum,** to turn to, turn against; to jeer at, ridicule.
- adversus or adversum,** prep. with acc., to, toward, against, in opposition to.
- advertō, ere, vertī, versum,** to turn or direct toward, to observe, perceive, remark.
- aedēs (aedīs), is, f.,** temple, building.
- Aegyptius, a, um,** *Egyptian.*
- Aegyptus, I, m.,** *Egypt.*
- Aenēās, ae, m.,** *Aeneas*, a Trojan prince, son of Venus and Anchises, and the hero of the Aeneid.
- aenigma, atis, n.,** an *enigma, riddle, question.*
- āēr, āeris, m.,** the *air, weather, atmosphere, heavens.*
- aerārium, I, n.,** a *bank, a treasury.*
- Aesculāpius, I, m.,** *Aesculapius*, a son of Apollo.
- aetās, ātis, f.,** *time of life, age.*
- aevum, I, n.,** a *space of time, age.*
- afficiō, ere, fēcī, fectum,** to afflict a person, to trouble, to punish.
- affigō, ere, fixī, fixum,** to fasten to, to fix on.
- affirmō, āre, āvī, ātum,** to assert, say, affirm.
- afflictus, a, um,** part. adj., afflicted, distressed, unfortunate.
- Āfrica, ae, f.,** *Africa.*
- Āfricānus, I, m.,** *Africanus* (P. Cornelius Scipio); he defeated Hannibal at Zama, 201 B.C.
- āgmen, inis, n.,** a *host, crowd, line of march.*
- agō, ere, ēgī, āctum,** to move, drive, tend; carry, do, act, perform, plead, deliver a speech.
- āiō (ais, ait),** defective, to assent, say, assert.
- Alexander, drī, m.,** *Alexander.*
- Alexandriā, ae, f.,** *Alexandria.*
- Alexandrīnus, a, um,** *Alexandrian.*
- aliēnus, a, um,** *foreign, strange.*

- aliō**, adv., of place, to some other place; of time, at some other time.
- aliquamdiū**, adv., a while, for some time, for a considerable time.
- aliquandō**, temp. adv., at any time, at some time; once, formerly; hereafter.
- aliqui**, aliqua, aliquod, pron. indef. adj., some, any.
- aliquis**, aliquid, pron. indef. subst., some one, any one, something, anything.
- aliquot**, indecl. indef. num., some, a few.
- aliunde (ali unde)**, adv., from elsewhere, to no other source or place.
- alius**, alia, aliud, adj., other, another; alius . . . alius, the one . . . the other.
- allūdēns**, entis, part. adj., one playing with, joking with, jesting with, one sportively encouraging.
- altāre** or altar, altaris, post-classical for altāria, ium, n. pl., an altar, a high altar.
- alter**, era, erum, adj., the one, the other, the other of two.
- altercor**, ārī, ātus sum, dep., to dispute, argue.
- alternis**, adv., alternately, by turns.
- altius**, adv., higher, farther, deeper.
- amāritūdō**, inis, f., bitterness, severity.
- amārus**, a, um, adj., bitter, harsh, severe, disagreeable.
- ambiguus**, a, um, changeable, uncertain, doubtful, ambiguous.
- ambitiō**, ōnis, f., grandeur, vanity, ambition.
- Ambrosius**, I, m., St. Ambrose, bishop of Milan, born at Trèves about the year 340.
- ambulō**, āre, āvi, ātum, to go about, walk, take a walk, to travel, go away.
- amicus**, I, m., a friend, companion.
- amō**, āre, āvi, ātum, to like, love, admire.
- amor**, ōris, f., love, longing, languor.
- Amphilochius**, I, m., Amphilochius, bishop of Iconium.
- amplius**, adv., more, longer, further, larger, greater.
- amputō**, āre, āvi, ātum, to cut off, cut away, prune, pare.
- an**, conj., or, whether.
- Anatolius**, I, m., Anatolius, a chief priest of the church of Laodicea.
- ancilla**, ae, f., a maid servant, a female slave.
- Ancus**, I, m., Ancus.
- angelus**, I, m., an angel.

- angulus**, I, m., *angle, corner; remote place.*
- angustia**, ae, f., *a narrow place, short in extent, narrow limit.*
- anima**, ae, f., *life, spirit, soul.*
- animadvertō, ere, vertī, ver-sum**, *to think, consider, turn the mind to; observe, perceive.*
- animal**, ālis, n., *an animal, a wild beast.*
- animus**, I, m., *the mind, will.*
- annus**, I, m., *a year.*
- anser, eris**, m., *a goose.*
- ante**, prep. with acc., *before, in front of; adv., before.*
- anteā**, temp. adv., *before this or that, formerly, before.*
- Antichristus**, I, m., *the Antichrist.*
- Antiochenus**, I, f., *Antioch.*
- antiquitās, ātis**, f., *olden time, antiquity.*
- Antōnīnus**, I, m., *Antoninus.*
- antrum**, I, n., *a cave, cavern.*
- aperiō, ĩre, perui, pertum**, *to uncover, open.*
- apertus**, a, um, *open, uncovered.*
- Apollināris**, e, and **Apollinarius**, a, um, adj., *Apollinarian.*
- Apollinārius**, I, m., *Apollinarius*
- Apollō, inis**, m., *Apollo, a son of Jupiter and Latona.*
- Apollōnius**, I, m., *Apollonius, a Christian apologist.*
- Apologeticus**, I, m., *the Apology.*
- apostolus**, I, m., *an apostle, a follower.*
- apparātus, ūs**, m., *equipment, provision.*
- appareō, ĩre, pārui, pāritum**, *to appear, come in sight, make one's appearance, be visible.*
- appellātiō, ōnis**, f., *name, title.*
- appellō, āre, āvi, ātum**, *to call upon, speak to; to entreat, appeal to; to call, pronounce, name.*
- Appiō, ōnis**, m., *Appio, a grammarian.*
- approbō, āre, āvi, ātum**, *to approve, assent to, favor.*
- Aprilis**, is, m., *the month April.*
- apud**, prep. with acc., *with, among; in the mind of; in, to, at.*
- āra**, ae, f., *an altar, an elevation for sacrifice.*
- Arātus**, I, m., *Aratus, a Greek poet.*
- arcessō (accersō), ere, ĩvi, ĩtum**, *to fetch, bring, summon.*
- Argīvus**, a, um, adj., *Argive, of Argos.*
- argūmentor, āri, ātus sum**, dep., *to argue, to demonstrate.*

- argūmentum**, I, n., *an argument, proof, evidence, sign.*
- Aristīdēs**, is, m., *Aristides*, an Athenian apologist.
- Āristotelēs**, is, m., *Aristotle*, a celebrated philosopher, teacher of Alexander the Great.
- arma**, ōrum, n. pl., *arms, implements, tools.*
- armātus**, a, um, *equipped, armed.*
- Arnobius**, I, n., *Arnobius*, an African heathen rhetorician, who was converted to Christianity.
- arrīdēns**, entis, part. adj., *one smiling upon, one being pleased with.*
- artē**, adv., *skilfully, narrowly, closely, briefly.*
- artifex**, icis, m., *a player, artist, expert, mechanic.*
- ascendō**, ere, scendī, scēsum, *to ascend, mount, climb.*
- Asia**, ae, f., *Asia.*
- aspergō** (adsp), ere, erasī, ersum, *to scatter, strew upon, sprinkle upon; to dash or cast upon.*
- assertiō**, ōnis, f., *an assertion, unsupported declaration.*
- assūmō**, ere, mpsī, mptum, *to take up, add, adopt; to cite, quote, say.*
- Assyrī**, orum, m. pl., *the Assyrians.*
- Asterius**, I, m., *Asterius*, bishop of Amasea in Pontus.
- asylum**, I, n., *an asylum, refuge.*
- at** or **ast**, conj., *but, yet, then, on the other hand.*
- Athanasius**, I, m., *Athanasius*, bishop of Alexandria.
- Athēniēnsis**, e, adj., *Athenian.*
- Atilius**, I, m., *Atilius* (Regulus).
- attigō**, old form of **atingō**, ere, tigī, *to touch, come in contact with.*
- auctor**, ōris, m., *author, writer; originator; persecutor.*
- auctōritās**, ātis, f., *power, influence, dignity, authority.*
- audācior**, ius, adj. (compar. of **audāx**), *bolder, more audacious, more presumptuous.*
- audeō**, ēre, ausus sum, semidep., *to dare, venture to do, dare to do.*
- audiō**, Ire, ivī, or II, Itum, *to hear, perceive, listen.*
- augeō**, ēre, auxī, auctum, *to increase, augment.*
- augurium**, I, n., *an augury, prophecy.*
- augustus**, a, um, *august, majestic, venerable.*
- Augustus**, I, m., *Augustus*, a Roman surname.

Auréliānus, I, m., *Aurelian*, a Roman emperor.

aureus, a, um, adj., of gold, golden.

auris, is, f., the ear.

aurum, I, n., gold, the bright metal.

auspicium, I, n., *auspice*; sign, omen.

auspicor, āri, ātus sum, dep., to make a beginning, to begin; to take auspices at the beginning of an undertaking.

aut, conj., or; **aut . . . aut**, either . . . or.

autem, conj., again, moreover, however, but.

auxilium, I, n., aid, help, assistance, succor.

B

balneum, I, n. (pl., **balneae, orum**, and **balnea, orum**), a bath, bath-house.

barbarus, I, m., a barbarian, foreigner, stranger.

Bardesanēs, is, m., *Bardesanes*, a courtier at Abgars.

Basilius, I, m., *St. Basil*, bishop of Caesarea, in Capadocia.

beātus, a, um, adj., happy.

bellātor, ōris, m., a warrior, a soldier, fighter.

beneficium, I, n., a benefit, favor, gift.

bēstia, ae, f., a beast, wild beast.

bibliothēca, ae, f., a library.

bibō, ere, bibi, to drink, im-bibe, absorb.

bifāriam, adv., in two parts, in two places, in two ways.

bifrōns, ontis, adj., with two faces, having two faces.

bimēstris, e, adj., of two months' duration, two months old.

blandimentum, I, n., a caress, a soothing, flattery.

bonus, a, um, adj., good, beautiful.

Bostrēnsis, is, f., *Bostra*.

Brachinānae, arum, pl., the *Brahmans* (of India).

brevis, e, adj., short, little, small.

breviter, adv., shortly, briefly, concisely.

brūma, ae, f., winter, winter-time.

Brūtus, I, m., *Brutus*, a Roman surname.

C

cadō, ere, cecidi, cāsum, to fall, fall down; die; happen.

caedō, ere, cecidi, caesum, to strike, beat, cut, cut down, kill.

Caenophrūrium, I, m., *Caenophrurium*, a city in Thrace.

Caesar, aris, m., *Caesar*, an emperor.

Caesariēnsis, e, adj., *Caesarean*.

- Calendae** (or **Kalendae**), **arum**, f. pl., *the Calends*, or *Kalens*, the first day of the Roman month.
- Callimachus**, **I**, m., *Callimachus*, a Greek poet and grammarian.
- Calpurnius**, **I**, m., *Calpurnius*.
- calvus**, a, **um**, adj., *bald*, *without hair*.
- calx**, **calcis**, f., *the heel*; hence *the end*, *close*, *finish*.
- Camillus**, **I**, m., *Camillus*, who recaptured the Tarpeian rock from the barbarians.
- candor**, **oris**, m., *whiteness*, *clearness*, *radiance*, *brightness*.
- canis**, **is**, m. or f., *a dog*.
- cānitiēs** (acc. **em**; abl. **ē**; other cases do not occur), f., *a gray color*, *gray hair*, *old age*.
- Cannae**, **arum**, f. pl., *Canna*, made famous by the slaughter of the Roman forces by Hannibal.
- cantio**, **ōnis**, f., *a singing*, *a song*, *a sing-song*, *an incantation*.
- cantō**, **are**, **āvī**, **ātum**, to *sound*, to *sing*, *recite*.
- capiō**, **ere**, **cēpī**, **captum**, to *take*, *seize*, *capture*, *capture*.
- Capitolinus**, a, **um**, *Capitolian*, *Capitoline*.
- Capitolium**, **I**, n., *the Capitol*, temple of Jupiter on the summit of Mons Capitolinus, at Rome.
- Cappadox**, **ocis**, m., *a Cappadocian*.
- caprea**, **ae**, f., *a roebuck*; *a wild she-goat*, *a gazelle*.
- captivitas**, **ātis**, f., *captivity*.
- captivus**, a, **um**, *captured*, *caught*, *taken prisoner*.
- captus**, a, **um**, part. adj., *captured*, *imprisoned*.
- caput**, **itis**, n., *the head*, *top end*, *extremity*.
- carō**, **carnis**, f., *flesh*, *body*.
- Carpi**, **orum**, m. pl., *the Carpi*, a people in Dacia.
- Carthāginōnsis**, **e**, adj., *Punic*, *Carthaginian*.
- Carthāgō**, **inis**, f., *Carthage*.
- cārus**, a, **um**, *dear*, *esteemed*, *loved*.
- cassus**, a, **um**, adj., *empty*, *worthless*, *useless*.
- Castor**, **oris**, m., *Castor*, brother of Pollux.
- causa** (**caussa**), **ae**, f., *cause*, *reason*, *motive*.
- causā**, prep. with gen., *on account of*, *for the sake of*.
- causidicus**, **I**, m., *a pleader*, *an advocate*.
- cautiō**, **ōnis**, f., *heedfulness*, *precaution*.
- cēdō**, **ere**, **cessī**, **cessum**, to *yield to*, *submit to*.

- celebrō, āre, āvī, ātum, to**
celebrate, solemnize; to fre-
quent.
- Celsus, ī, m., Celsus, the au-**
thor of a treatise against
Christianity.
- cēseō, ēre, cēsuī, cēn-**
sum, to count, reckon, com-
pute.
- cēnsus, fīs, m., census, sum,**
amount, total.
- Cereālis, e, adj., Cerealian,**
of Ceres.
- cēremōnia, ae, f., ceremony,**
rite.
- cernō, ere, crēvī, to dis-**
tinguish, see, discern, per-
ceive; of legislative acts,
decree.
- certē, adv., certainly, assur-**
edly, surely; yet, indeed, at
least; undoubtedly.
- certus, a, um, adj., deter-**
mined, certain, fixed, sure.
- cervīx, icis, f., the neck.**
- cēterum (or caeterum), adv.**
and conj., but, besides, more-
over, in other respects.
- cēterus (caeter), cētera,**
cēterum, adj., the other,
the rest, the remainder.
- Christianus, a, um, adj.,**
Christian; Christianus, ī,
m., a Christian.
- Christus, ī, m., Christ, the**
Saviour of mankind.
- Cicerō, ōnis, m., Cicero.**
- Circē, ae, f., Circe, daugh-**
ter of the Sun and of
Perse.
- circēnses, ium, m. pl., the**
games of the Circus.
- circum, adv., and prep. with**
acc., around, about, all
around, at.
- circumferō, ferre, tulī, lā-**
tum, irreg., to carry about
or around.
- circumveniō, ire, vēnī, ven-**
tum, to come around, encir-
cle, surround, beset.
- circumvolvō, ere, to roll**
around, twine around, en-
velop, surround.
- circus, ī, m., a ring, a race-**
course, the Circus.
- civītās, ātis, f., the state,**
commonwealth.
- clāmāns, antis, part. adj., one**
calling, shouting, or crying
out.
- clāmō, āre, āvī, ātum, to call,**
shout aloud, cry out.
- clārus, a, um, clear, bright,**
renowned, famous, illus-
trious.
- clausula, ae, f., a close, con-**
clusion, an end, ending.
- clāva, ae, f., a club, cudgel.**
- clāvus, ī, m., literally, nail;**
handle, rudder, helm.
- Clēmēns, entis, m., Clement,**
a Christian writer of Alexan-
dria.

- clēmēns, entis, adj., mild,**
gentle, kind, gracious.
- clēmēntia, ae, f., benignity,**
mercy, highness, grace, reverence.
- Cloācīna, ae, f., the Purifier,**
a surname of Venus.
- coecō (cae-), āre, āvī, ātum,**
to make dark, darken; to obscure.
- coelestis (cae-), e, adj., heavenly,**
celestial, divine.
- coelum (cae-), I, n., heaven,**
the heavens.
- coepiō, ere, coepī, coeptum**
(imperfect tenses rare and ante-classical), to begin, commence.
- coerceō, ēre, cui, citum, to confine on all sides, to hold back, restrain, deter, check.**
- cōgitō, āre, āvī, ātum, to consider, think, plan, devise.**
- cognōmentum, I, n., a surname.**
- cōgnōscō, ere, gnōvī, gnitum, to see, learn; hence, to know.**
- cōgō, cōgere, coēgī, coāctum, to drive together, collect, assemble, compel, force, urge, exact.**
- cohaerēō, ere, haesī, to hang together, adhere to, be consistent with.**
- collēgium, I, n., a college, brotherhood.**
- collocō, āre, āvī, ātum, to place, set up, build, erect.**
- colō, ere, colui, cultum, to cultivate, till, tend, take care of; to honor, revere, reverence, worship.**
- color, ōris, m., color, tint, hue.**
- columba, ae, f., a column, pillar, post.**
- comitiūm, I, n., a chamber, a place of meeting.**
- commemorō, āre, āvī, ātum, to keep in mind, remember; to say, declare.**
- commendātiō, ōnis, f., commendation, praise.**
- commentārius, I, m., a note, statement, brief, commentary.**
- commenticius, a, um, adj., fabricated, made up, thought out, invented.**
- commodius, adv. (compar.), more easily, more completely, more perfectly.**
- commoneō, ēre, monui, monitum, to remind, impress on one's mind,**
- commoror, āri, ātus sum, to linger, abide, sojourn, remain.**
- commūnis, e, adj., common, ordinary, general.**
- comparātiō, ōnis, f., a comparing, comparison.**
- compāreō, ere, uī, to appear, be visible, be present.**

comparō, āre, āvī, ātum, to
put together, compare, match.
comperiō, ire, perī, pertum,
to find out, ascertain, learn.
compertus, a, um, adj. part.,
found out, learned, ascer-
tained.
comprehendō, ere, dī, sum,
to apprehend, comprehend,
to state, describe, narrate.
comprehēnsiō, ōnis, f., a seiz-
ing, a laying hold of, an
arresting, a catching.
comprōbō, āre, āvī, ātum, to
prove, establish, attest, affirm,
to test, put to a test.
conciliābulum, ī, n., a pub-
lic place, market place, a
court.
concupiō, ere, cēpī, ceptum,
to take, receive, lay hold
of; to conceive, devise, ex-
press.
concordia, ae, f., concord,
union, harmony.
concremō, āre, āvī, ātum, to
burn up, consume.
conditiō, ōnis, f., condition,
nature.
conditrix, tricis, f., a female
builder, a foundress.
condō, ere, didī, ditum, to
build, found, establish, pro-
duce, make.
cōnfābulātiō, ōnis, f., conver-
sation, intercourse.
cōnferō, ferre, tuli, collā-

tum, to bring together, col-
lect, gather; give to, confer,
bestow.
cōnfessiō, ōnis, f., confession,
acknowledgment.
cōnfessor, ōris, m., a con-
fessor; acknowledger.
confidēns, entis, part. adj.,
bold, daring, undaunted.
cōnfirmō, āre, āvī, ātum, to
make firm, establish, strength-
en, confirm.
cōnfiteor, ēri, essus sum,
dep., to acknowledge, confess,
admit, own.
congregō, are, avi, atum, to
assemble, collect.
congruō, ere, uī, to come to-
gether, meet, coincide, agree
with, correspond to.
conjugium, ī, n., a connection,
union; marriage, wedlock.
cōnscendō, ere, scendī, scēn-
sum, to climb up, mount,
ascend.
cōnsecrō, āre, āvī, ātum, to
dedicate, devote to, consecrate
to.
cōnsidō, ere, sēdī, sessum, to
sit down, sit; settle, encamp.
cōnsillium, ī, n., counsel, wis-
dom; a plan.
cōnsor, ortis, adj., sharing
in common. As a subst., m.
or f., brother, sister, consort,
one who shares in something
with another.

- cōspectus, ūs, m.,** *sight, view, vision.*
- cōspirātiō, ōnis, f.,** *union, plot, conspiracy.*
- Constantinus, I, m.,** *Constantine.*
- cōstitūtus, a, um,** *placed, arranged, fixed, established.*
- Cōsuālia, ium, n. pl.,** *the Consualia, games in honor of Consus.*
- cōsul, ulis, m.,** *a consul.*
- cōsulātus, ūs, m.,** *the consulship, office of consul.*
- Cōsus, I, m.,** *Consus, an ancient Italian deity.*
- contāminō, āre, āvī, ātum,** *to corrupt, contaminate, defile, stain.*
- contemnō, ere, tempī, temptum,** *to scorn, esteem lightly, despise.*
- contentiō, ōnis, f.,** *contest, strife, contention.*
- contexō, ere, xulī, xtum,** *to form, compose, construct.*
- contineō, ēre, tinuī, tentum,** *to hold within, contain, to bind, keep together.*
- contrā, adv., and prep. with acc.,** *opposite, against, in opposition to.*
- contraiō (contra, aiō), ais, ait, dep.,** *to speak against, contradict.*
- contumēliōsē, adv.,** *with insult, insolently, injuriously.*
- contumēliōsus, a, um,** *reproachful, insolent.*
- contus, I, m.,** *a spear, a spike.*
- conventus, ūs, m.,** *council, assembly, meeting.*
- convertō, ere, tī, sum,** *to turn round, change, alter, overturn, convert.*
- cōpia, ae, f.,** *supply, fulness, abundance; population.*
- cōpulātus, a, um,** *joined together, united, connected.*
- cor, cordis, n.,** *the heart, soul.*
- Corinthius, a, um,** *Corinthian, a Corinthian.*
- Cornutus, I, m.,** *Cornutus, a Stoic philosopher.*
- corōna, ae, f.,** *a crown, wreath.*
- corpus, oris, n.,** *the body, a body, a substance.*
- corripō, ere, ripuī, reptum,** *to seize, attack; rebuke, reprove.*
- corrumpō, ere, rūpī, ruptum,** *to break up, burst through; to destroy, waste, spoil, corrupt.*
- coruscus, a, um, adj.,** *waving, tremulous; flashing, gleaming, brilliant, glittering.*
- crēdēns, entis, part adj.,** *trusting, believing.*
- crēdō, ere, didī, ditum,** *to trust, believe, have faith in, think, suppose.*
- crēdulus, a, um,** *credulous, believing.*

crēscō, ere, crēvī, crētum,
to grow, spring up, arise;
increase, thrive, augment,
multiply.

Crēta, ae, f., Crete, an island
in the Mediterranean.

Crētēnsis, e, adj., Cretan.

Crēticus, a, um, adj., Cretan.

Crēusa, ae, f., Creusa, daugh-
ter of Priam, and wife of
Aeneas.

crīmen, inis, n., an offence,
crime, wickedness, sinfulness.

crīticus, i, m., a critic.

cruciātus, ūs, m., torture,
torment, pain, punishment.

cruciō, āre, āvī, ātum, to
torture, torment, afflict.

crūdēlis, e, adj., cruel, rough,
harsh.

cruentō, āre, āvī, ātum, to
make bloody, sprinkle with
blood, wet with blood.

cruentus, a, um, bloody, cruel,
sanguinary.

cruor, ōris, m., blood, gore.

crux, crucis, f., a cross.

cultor, ōris, m., a cultivator,
teacher.

cultūra, ae, f., worship, hon-
oring.

cultus, ūs, m., care; cultiva-
tion, worship, reverence.

cum, prep. with abl., with,
together with, among.

cum (also quum), conj. temp.,

when, since, after; as a
causal part. (with the subj.),
since, as, while.

cūnctus, a, um, all, all to-
gether, entire, whole.

cupiō, ere, ivī, itum, to long
for, desire, wish.

cūr, adv., wherefore, why.

cūra, ae, f., painstaking, at-
tention, care.

cūria, ae, f., a curia or tribe;
assembly, a meeting-house,
court, senate-house.

cūriōsitās, ātis, f., desire of
knowledge, curiosity.

currō, ere, cucurrī, cursum,
to run, hasten, hurry.

currus, ūs, m., a chariot,
triumphal car.

cursor, ōris, m., a runner.

custōdiō, ire, ivī, itum, to
watch, observe, keep, pre-
serve, guard.

cutis, is, f., the skin, hide,
leather.

cŷgnus, i, m., a swan.

Cypriānus, i, m., Cyprian.

Cyprius, a, um, adj., Cy-
prian, of Cyprus.

Cyprus, i, f., Cyprus, an
island in the Mediterranean.

D

Dācia, ae, f., Dacia.

daemōn, ōnis, m., an evil
spirit, a demon.

daemonius, i, m., a demon.

damnō, āre, āvi, ātum, to
condemn, renounce.

David, m., indecl., David.

dē, prep. with abl., touching,
about, concerning; from, of;
with respect to, on account
of, by.

dea, ae, f., a goddess.

dēbeō, ere, uī, itum, to owe,
be under an obligation; ought
to.

decem, card. num., ten.

dēcernō, ere, crēvi, crētum,
to determine, decide, judge,
decree, appoint.

decimus, a, um, ord. num.,
tenth.

dēcipiō, ere, cēpi, ceptum,
to deceive, cheat.

Decius, I, m., Decius, a Latin
praenomen.

dēcrētum, I, n., a decree,
order.

decus, oris, n., splendor, glory,
dignity, virtue.

dēdecus, oris, n., disgrace,
dishonor, infamy.

dēdicō, āre, āvi, ātum, to
dedicate, consecrate.

dēfendō, ere, dī, fēnsūm, to
defend, claim, maintain.

dēferō, ferre, tulī, lātum,
to bring away, to report, an-
nounce, to give over, hand
over, to pay, to offer, to
transfer.

dēficiō, ere, fēci, fectum, to

fail, leave, abandon, for-
sake.

dēfodiō, ere, fōdī, fossūm,
to dig downwards, to bury, to
hide, conceal.

dēfūctus, a, um, adj., dead,
deceased.

dēhinc, adv., hereafter, hence-
forth, afterwards, next.

dēliciō, ere, iēcī, iectum, to
throw, cast, or hurl down, to
precipitate.

dein, for deinde, adv., there-
upon, after, afterwards.

dēleō, ēre, ēvi, delētum, to
abolish, destroy.

dēlīrus, a, um, foolish, crazy,
silly.

dēlitēscō, ere, tulī, to lie
hid.

delphīnus, I, m., a dolphin.

dēlūbrum, I, n., a shrine, sanc-
tuary, temple.

Demetrianus, I, m., Demetri-
anus.

Dēmētrius, I, m., Demetrius.

dēmōnstrō, āre, āvi, ātum,
to show, point out, indicate,
prove, demonstrate.

dēnique, adv., and then, at
length, at last.

dēns, dentis, m., a tooth.

dēputō, āre, āvi, ātum, to
reckon, esteem, consider.

dēripiō, ere, ripuī, reptum,
to pull off, tear off, remove,
flay.

- dērisus**, ūs, m., *mockery, scorn, derision.*
- dērogō**, āre, āvī, ātum, *to repeal, take away, diminish, disparage.*
- dēscendō**, ere, dī, scēnsūm, *to come, come down, descend.*
- dēsum**, deesse, defuī, irreg., *to be away, absent, wanting, missing, lacking.*
- dētergeō**, ēre, aī, sum, *to wipe off, wipe away.*
- dēstineō**, ēre, tinuī, tentum, *to keep back, keep, retain, hold.*
- Deus**, I, m., *God; deus, a god.*
- Deuteronomium**, I, n., *Deuteronomy, one of the books of the Bible.*
- dēvolvō**, ere, volvī, volūtum, *to tumble down, destroy; to deprive of.*
- diabolus**, I, m., *the devil.*
- dialecticus**, a, um, adj., *of or pertaining to disputation, dialectical. As a subst., dialecticus, I, m., a dialectician, a logician.*
- dialogus**, I, m., *a dialogue, conversation.*
- Diāna**, ae, f., *Diana, sister of Apollo.*
- dicō**, āre, āvī, ātum, *to dedicate, consecrate, devote.*
- dīcō**, ere, dīxī, dictum, *to say, call, name, pronounce; to appoint, establish.*
- dictum**, I, n., *a saying, a word.*
- Didō**, ōnis, f., *Dido (Elisa or Elissa), the foundress of Carthage.*
- dīs**, eī, f., *a day.*
- differō**, ferre, distulī, dilātum, irreg., *to defer, delay, put off.*
- difficultās**, ātis, f., *difficulty, hardship, trouble, distress.*
- dignē**, adv., *worthily, fitly, becomingly.*
- dignitās**, ātis, f., *dignity, authority, worth.*
- dignus**, a, um, *worthy, deserving, fit, proper.*
- diligenter**, adv., *attentively, carefully, diligently, earnestly.*
- diligō**, ere, lēxī, lēctum, *to choose, value highly, esteem, love.*
- dīmicō**, āre, āvī, ātum, *to fight, contend, struggle, strive.*
- dīmittō**, ere, mīsi, missum, *to send out, send forth.*
- Dionysius**, I, m., *Dionysius, a bishop of the Corinthians.*
- Dioscorus**, I, m., *Dioscorus, a celebrated physician.*
- dīsciplīna**, ae, f., *discipline, training, manner, method, teaching, religion.*
- dīscipulus**, I, m., *a disciple, a follower, an apostle.*
- discō**, ere, didicī, *to learn, know, become acquainted with.*

discordia, ae, f., *discord, dissension.*

discurrō, ere, curri (cucurri), cursum, *to run around or about, run to and fro.*

dispendium, I, n., *expense, cost, loss.*

dispergō, ere, si, persum, *to scatter, disperse, distribute.*

dispōndō, ere, posui, positum, *to set in order, dispose, arrange, regulate.*

disputātiō, ōnis, f., *arguing, disputing, a discussion, a dispute, an argument.*

disputō, āre, avi, atum, *to estimate, compute; investigate, discuss, argue, dispute.*

dissimilis, e, adj., *unlike, dissimilar, different.*

dissimulō, āre, avi, atum, *to hide, disguise, keep secret, conceal; to ignore, shun.*

dīŭ (dīŭtius, dīŭtissimō), adv., *long, for a long time.*

dīves, itis, adj., *rich, precious, abundant, well stocked.*

dīvinitās, ātis, f., *godhead, divinity.*

dīvinus, a, um, *divine, holy.*

dō, dare, dedi, datum, *to give, present, donate.*

doceō, ēre, docui, doctum, *to teach, instruct, inform, tell.*

doctor, ōris, m., *a teacher, instructor.*

doctrīna, ae, f., *doctrine, teaching, instruction.*

doctus, a, um, part. adj., *learned, skilled, experienced.*

documentum, I, n., *a lesson, pattern, example, warning.*

dogma, atis, n., *a dogma, a decree.*

dominātiō, ōnis, f., *rule, government, power, dominion.*

Dominus, I, m., *the Lord; a master, a ruler.*

domus, ūs, f., *a house, a home, a dwelling, a palace.*

Dōnātus, I, m., *Donatus.*

dōnec, conj., *until, till, at length, when.*

dorsum, I, n., *the back.*

dōtātus, a, um, part. adj., *endowed, gifted, provided.*

dūcō, ere, dūxi, ductum, *to lead, conduct, bring; think, consider, hold, suppose.*

ductor, ōris, m., *a leader, commander, general.*

dūdum, adv. temp., *a long time since; formerly; before; just now.*

dulcis, e, adj., *sweet, agreeable, pleasing, choice.*

dum, conj., *while, as long as, until; with subj., provided that, if.*

dumtaxat, adv., *literally, while one examines; provided that, if, exactly, merely.*

duo, ae, duo, card. num., *two.*

duodecim, card num., *twelve*.
dux, ducis, m., *leader, guide, ruler*.

E

ē (**ex** is used before *h* and before a vowel), prep. with abl., *from, out of, of*.

ēbrius, a, um, adj., *drunk, intoxicated*.

ecce, adv. demonstr., *lo! see! behold!*

ecclēsia, ae, f., *a church, a place of assembly*.

edāx, ācis, adj., *voracious, devouring*.

ēdentulus, a, um, *toothless, without teeth*.

ēdiscō, ere, didicī, *to learn thoroughly or by heart, commit to memory, learn, study*.

ēditio, ōnis, f., *a statement, a will*.

edō, ere, edī, esum, *to eat, devour*.

ēdō, ere, edidī, editum, *to put forth, emit, publish, declare, print, edit; perform, celebrate*.

ēfētus, a, um, part. adj., *exhausted, worn out; incapacitated*.

effigēs, ēi, f., *image, likeness, effigy*.

ego, pers. pron. 1st pers., *I; pl., nos, we*.

ēgregius, a, um, *uncommon,*

distinguished, excellent, eminent.

ēlētus, a, um, *picked, selected, chosen, choice, excellent*.

ēlegantia, ae, f., *refinement, grace, elegance*.

Eleusīnus, a, um, *Eleusinian*.

ēligō, ere, lēgī, lēctum, *to pick out, choose, select*.

ēloquēns, entis, part. adj., *speaking well, eloquent*.

ēloquentia, ae, f., *the art of speaking well, eloquence*.

ēloquium, i, n., *eloquence, power of speaking well*.

ēlūcēō, ēre, xī, *to shine out, shine forth; to show one's self, be apparent, be manifest*.

ēmānō, āre, āvī, ātum, *to spring up, arise, emanate from, spread, be diffused*.

ēmendō, āre, āvī, ātum, *to correct, improve, emend*.

ēmicō, āre, cūī, cātum, *to rise up, spring up into sight, appear*.

Emisenus, i, f., *Emisa*.

ēmolumentum, i, n., *effort, labor; gain, profit, pay, stipend*.

ēmp̄tor, ōris, m., *a buyer, a purchaser*.

ēn, interj., *lo! behold! see!*

enim, conj., *for, indeed, truly*.

ēniteō, ēre, uī, *to shine forth, gleam, brighten*.

- Ēnormitās, ātis, f.,** *hugeness, enormous size; enormity.*
- Ēnis, is, m.,** *a sword.*
- enūntiātiō, ōnis, f.,** *a declaration, enunciation, a name.*
- Epicūrus, I, m.,** *Epicurus.*
- Epimenidēs, is, m.,** *Epimenides, a Greek poet and prophet.*
- episcopus, I, m.,** *a bishop.*
- epistola, ae, f.,** *a written communication, a letter, an epistle.*
- epistolāris, e, adj.,** *epistolary, pertaining to a letter.*
- Equūria, ōrum, n. pl.,** *the annual horse-race in the Campus Martius, in honor of Mars.*
- equus, I, m.,** *a horse.*
- Ērādō, ere, aī, to** *scratch out, erase, remove, eradicate.*
- ergō, adv.,** *therefore, consequently, accordingly.*
- errō, āre, āvī, ātum, to** *wander about, lose one's self; to err, make a mistake.*
- error, ōris, m.,** *a wandering or straying about; wavering, departure from the right way, error, delusion.*
- Ērubescō, ere, Ērubī, to** *grow red, blush, be ashamed.*
- Ērudīō, ire, Ivī, itum, to** *polish; educate, teach, instruct, bring up.*
- Ēruditiō, ōnis, f.,** *learning, knowledge, instruction, erudition.*
- Ēruditus, a, um, part. adj.,** *learned, well-informed, experienced, skilled.*
- et, conj.,** *and; et . . . et, both . . . and.*
- etenim, conj.,** *for, truly, because, since.*
- ethnicus, a, um, adj.,** *heathen, pagan.*
- etiam, conj.,** *and also, furthermore, even, besides.*
- Etrūria, ae, f.,** *Etruria, a country on the western coast of Italy.*
- etsī, conj.,** *though, although, even, if.*
- eurīpus, I, m.,** *strait, canal, conduit.*
- Eusebius, I, m.,** *Eusebius, a learned bishop of Caesarea.*
- Eustathius, I, m.,** *Eustathius, bishop of Antioch at the time of the Nicene Council.*
- Eva, ae, f.,** *Eve, the first woman.*
- Ēvangelium, I, n.,** *the Gospel; good news.*
- Ēversīō, ōnis, f.,** *an overthrowing, destruction.*
- Ēvertō, ere, Ēvertī, eversum,** *to overthrow, overturn, upset, agitate, disturb.*
- Ēvolvō, ere, volvī, volūtum,** *to unroll, unfurl; to read, peruse.*

évomō, ere, uī, itum, to vomit forth; put or send forth.

exāmen, inis, n., a weighing, an examination, an investigation, a consideration.

excarnificō, āre, ātum, to torment, torture, to cut to pieces.

excēdō, ere, cessī, cessum, to go away; to exceed, overstep, go beyond, transgress.

excellō, ere, celsum, to rise, elevate; to be eminent, to distinguish one's self, to excel.

excidō, ere, cidī, to fall from, fall out, slip out from, escape.

excido, ere, cidī, cīsum, to cut down, raze, demolish, lay waste, destroy.

excipio, ere, cēpī, ceptum, to take out, except, make an exception to; to take, receive.

excito, āre, āvī, ātum, to wake up, arouse, excite.

exclūdō, ere, clūsī, clūsūm, to shut out, except, exclude, cut off, separate.

excōgitō, āre, āvī, ātum, to devise, contrive, invent.

excutiō, ere, cussī, cussūm, to cast or drive out, search, investigate, examine.

exemplum, ī, n., an example, a pattern, model, sample, a copy of a book.

exerceō, āre, exercuī, exercitum, to superintend, work, exercise, practice.

exercitus, us, m., an army.

exhibeō, āre, uī, itum, to hold out, tender, present, deliver, give up; to show, exhibit.

exigō, ere, ēgī, āctum, to demand, require, exact.

exinde, adv., thence, next, after that.

existimō, āre, āvī, ātum, to judge, consider, think, esteem.

exitus, ūs, m., end, death, departure.

exōrdium, ī, n., the beginning, commencement, introduction.

expeditō, ōnis, f., an expedition, a campaign.

explicō, āre, āvī, ātum, or uī, itum, to unfold, unroll, adjust, regulate, explain.

explōrō, āre, āvī, ātum, to search out, seek, examine, explore, discover, find out, learn, know.

expōnō, ere, posuī, positum, to set forth, explain; relate, publish, tell.

exprimō, ere, pressī, pressum, to press out, hence to model, form, sculpture, portray.

exprobro, āre, āvī, ātum, to upbraid, reproach.

exsecrābilis, e, adj., *accursed, detestable.*

exsequor, sequi, secutus, dep., *to treat of, describe, carry out, follow to the end.*

existō, ere, existitī, existitum, *to step out, come forth, appear.*

expectō, āre, avi, atum, *to look for, wait for, expect.*

extinguō, ere, extinxī, extinctum, *to put out, extinguish; abolish, destroy, kill, slay.*

extō, āre, *to be extant, to exist, to be.*

exurgō, ere, surrexi, *to rise up, rise, recover strength or power.*

extorqueō, ēre, ai, tum, *to twist out, dislocate, to wrench out, take away by force.*

extrēmis, a, um, *utmost, extreme, farthest, last, end.*

exuō, ere, ui, utum, *to put off, put away, lay aside; to strip, despoil, deprive.*

exuviae, arum, f. pl., *robes, clothing; arms, equipment.*

F

fābella, ae, f., *a brief narrative, a story, a poem.*

fabricō, āre, avi, atum, or fabricor, ari, atus sum, *to frame, construct, build, make, make up, fabricate.*

fābula, ae, f., *a story, a poem, a narrative.*

fābulōsus, a, um, *fabulous.*

facessō, ere, cessi, itum, *to do earnestly, to despatch, to go away, retire, depart.*

facilius, adv., *more easily, more readily.*

faciō, ere, feci, factum, *to do, make, create, effect, produce, bring to pass.*

factum, i, n., *a deed, an act.*

fallō, ere, fefelli, falsum, *to deceive, cheat, disappoint.*

falsus, a, um, *deceptive, false, spurious.*

famēs, is, f., *hunger, famine, poverty.*

fastigium, i, n., *the roof, top, summit.*

fastus, a, um, part., *fixed; with dies, festival, feast-day.*

fateor, fatēri, fassus (fati or fari), dep., *to confess, own, acknowledge.*

febris, is, f., *a fever; deified, Fever.*

fel, fellis, n., *the gall-bladder, gall; poison; anger.*

Felix, icis, m., *Minucius Felix, a Roman lawyer of the second century.*

Feretrius, i, m., *Feretrius, a surname of Jupiter.*

ferō, ferre, tuli, lātum, irreg., *to bear, carry, bring, convey; allow, permit.*

- ferōcio, ire, ivi, itum, to** rage, be fierce, do violence.
- ferula, ae, f., a cane, a rod, a stick.**
- ferus, a, um, wild, untamed, barbarous.**
- fēstus, a, um, holy, solemn, festal.**
- fictus, a, um, part. adj., fictitious, false.**
- fidēlis, e, adj., trusty, faithful, reliable.**
- fidēs, ei, f., faith, confidence, trust, belief.**
- fidō, ere, fisus sum, semi-dep., to trust in, have confidence in, confide in, believe.**
- figmentum, i, n., an image, a fiction.**
- filius, i, m., a son.**
- figō, ere, finxi, fictum, to shape, form, make, invent.**
- finiō, ire, ivi, itum, to finish, end, close, cease.**
- finis, is, m., a boundary, limit, border.**
- fiō, fieri, factus sum, used as pass. of faciō. See faciō.**
- Firmianus, i, m., Firmian.**
- firmō, āre, āvi, ātum, to make firm, establish, steady, settle.**
- flāgtiōsus, a, um, shameful, disgraceful, wicked.**
- flāgtium, i, n., a crime, a shameful or disgraceful act.**
- flāmen, inis, m., a priest of one particular deity.**
- flēbilis, e, adj., tearful, doleful, lamentable.**
- Flōrālis, e, adj., Floralian.**
- flōrēns, entis, part. adj., blossoming; fresh, young.**
- flōridus, a, um, blooming, flourishing.**
- fluō, ere, fluxi, fluxum, flow, roll, flood.**
- fluxus, a, um, flowing, weak, effeminate, debased.**
- fluxus, us, m., flood, flow, deluge.**
- foedus, eris, n., a treaty, an agreement, a contract.**
- fōns, fontis, m., a spring, fountain, source, origin, cause, uprising.**
- foris, adv., outside, without, out of doors.**
- fōrma, ae, f., form, outline, character, manner.**
- fōrmōsus, a, um, adj., beautiful, well-formed. As a subst., formosus, i, m., beauty, gracefulness.**
- forte, adv., perhaps, perchance, indeed.**
- fortissime, adv., very strongly, very powerfully.**
- fortuītus, a, um, chance, casual, accidental.**
- forum, i, n., the forum, market-place, public-place.**
- frāter, tris, m., a brother.**
- frātrīcīda, ae, m., the murderer of a brother, a fratricide.**

fraus, fraudis, f., *treachery, fraud, deceit.*

frigeō, ere, to be cold, dull, lifeless, languid.

frōns, frondis, f., *a tree, leafy branch, foliage.*

fructus, ūs, m., *fruit, produce, profit.*

frūgālitās, tātis, f., *cheapness, frugality.*

fuga, ae, f., *flight, escape.*

fugō, āre, āvī, ātum, to put to flight, chase away, expel.

fulmino, āre, to lighten, to hurl lightnings; pass., to be struck by lightning.

fundāmentum, i, n., *foundation, groundwork, basis.*

fundō, ere, fūdī, fūsum, to pour, pour out, shed; to pour forth, utter.

fūnebris, e, . adj., *funereal, deathly.*

furō, ere, to be mad, be furious, to rage.

furor, ōris, m., *rage, madness. fury.*

futūrus, a, um (part. of sum), *about to be, future.*

G

Galilaeus, a, um, Galilean.

As a subst., m., *a Galilean.*

gaudeō, ēre, gāvīsus sum, semi-dep., to rejoice, be glad, take pleasure in.

Geminus, i, m., *Roman family*

name. Plu., Gemini, orum, the twin constellation, Castor and Pollux.

generālis, e, adj., *universal, all.*

gēns, gentis, f., *a nation, people, class; a foreigner, a Gentile.*

Gentilis, e, adj., *Gentile, heathen, pagan.*

genus, eris, n., *species, kind, sort, race.*

gerō, ere, gessī, gestum, to accomplish, to do, carry out, perform.

gladius, i, m., *a sword.*

glōria, ae, f., *glory, renown, praise, fame.*

glōrior, āri, ātus sum, to glory, boast.

glōriōsus, a, um, *glorious, renowned.*

Golia, ae, m., *Goliath.*

Graecus, a, um, *Grecian, Greek. Graece, adv., in Greek.*

grammatica, ae, f., *grammar; literature, philology.*

grammaticus, i, m., *a grammarian, rhetorician, teacher.*

grandis, e, adj., *full-grown, large; grand, great; lofty, sublime.*

grātia, ae, f., *gift, favor, kindness; with gen., for the sake of.*

gravis, e, adj., *heavy, harsh, severe, important.*

graviter, adv., *heavily, severely, violently.*

Gregorius, I, m., *Gregory.*

grex, **gregis**, m., *flock, herd, drove, crowd.*

H

habēō, **ēre**, **uī**, **itum**, *to have, possess, hold.*

habitus, **ūs**, m., *character, nature, appearance, disposition.*

Hannibal, **alis**, m., *Hannibal, leader of the Carthaginians in the second Punic war.*

Hebraeus, I, m., *a Hebrew.*

hēmistichium, I, n., *a hemistich, one-half a line.*

Herculēs, **is**, m., *Hercules, the god of strength.*

hereseon, I, n., *heresy.*

Hermatelēs, **is**, m., *Hermaeles.*

hic, **haec**, **hōc**, dem. pron., *this.*

Hierōnymus, I, m., *Jerome.*

Hieropolitānus, a, **um**, *Hieropolitan.*

Hilarius, I, m., *Hilary, bishop of Poitiers; defended the faith against Arianism.*

hinc, adv., *from this source, cause, place, time; hence.*

Hippolytus, I, m., *Hippolytus, the first anti-Pope.*

historia, **ae**, f., *a narrative of past events, history.*

hodiē, adv., *to-day, at the present day.*

hodiēque, for **hodiē quoque**, *to this day, still, now.*

Homērus, I, m., *Homer, the famous Greek poet.*

homō, **inis**, m., *a man, a human being.*

honor, **ōris**, m., *respect, honor, repute, esteem; reward, recompense.*

honōrifica, **ae**, f., *honor, respect, esteem, worship.*

honōrificō, adv., *in an honorable or respectful manner, honorably.*

honōrificus, a, **um**, *that which does or confers honor; honorable, respectable.*

honōrō, **āre**, **āvī**, **ātum**, *to honor, respect, esteem.*

hōra, **ae**, f., *an hour, time.*

hospitium, I, n., *hospitality.*

hostia, **ae**, f., *victim, sacrifice.*

Hostilius, I, m., *Hostilius, king of Rome.*

hostis, **is**, m. or f., *an enemy (public).*

hūjasmōdī (gen. of **hic** and **modus**), indecl. adj., *of this sort, of this kind, such.*

hūmānus, a, **um**, *human, mortal.*

humus, I, m., *the earth, the ground, the soil.*

I

iaceō, **ēre**, **cuī**, *to lie, lie sick, to be ill, to lie prostrate; to be*

- neglected; to be cast down, dejected.*
- iaciō, ere, iēcī, iactum, to throw, cast, fling, hurl.**
- iactō, āre, āvī, ātum, to throw, cast, hurl, scatter.**
- iam, adv., already, now, at length.**
- Iāniculum, ī, n., one of the seven hills of Rome.**
- Iānuārius, ī, m., January.**
- Iānus, ī, m., the sun-god, Janus.**
- Īda, ae, f., Ida, a mountain in Crete.**
- Īdaeus, a, um, of or belonging to Ida.**
- Idem, eadem, idem, pron., the same, this same.**
- ideō, adv., for that reason, on that account, therefore.**
- Idōlōlatrīa (Idōlatrīa), ae, f., idolatry, idol-worship.**
- Idōlum, ī, n., an idol, image.**
- Iēsus, ī, m., Jesus.**
- igitur, adv., then, therefore, accordingly, thereupon.**
- Ignis, is, f., fire.**
- Ignōminīa, ae, f., disgrace, dishonor, ignominy.**
- Ignōrō, āre, āvī, ātum, to be unacquainted with, ignorant of, not to know.**
- Ignōtus, a, um, unknown, unacquainted.**
- Ilia, ium, n. pl., the flank, the vitals; the entrails of animals.**
- illacrimō, āre, āvī, ātum, also illacrimor, dep., to weep, bewail, lament, complain.**
- ille, illa, illud, pron., that (yonder); well known, famous.**
- illūc, adv., there, in that place.**
- illūc, adv., thither, thereto, there.**
- imāgō, inis, f., an image, statue, likeness.**
- imbuō, ere, uī, ūtum, to wet, soak, saturate; to impress on, imbue, instruct, teach.**
- imito, āre, āvī, ātum, and imitor, āre, ātus sum, to imitate, copy, follow, feign, pretend, counterfeit.**
- immō (or imō), adv., (1) in contradiction or denial, no indeed, by no means; (2) in general, assuredly, nay rather, by all means.**
- immolō, āre, āvī, ātum, to offer sacrifice, to immolate.**
- immundus, a, um, unclean, impure, filthy.**
- impēdeō, ēre, to hang over, overhang.**
- impēdō, ere, dī, sum, to spend, expend; to give, devote, render up.**
- imperātor, ōris, m., emperor, general, ruler, leader.**
- imperītus, a, um, unskilled, ignorant, without experience.**
- imperium, ī, n., empire, government.**

- imperō, āre, āvī, atum, to command, order, govern, rule.**
- impetus, ūs, m., an attack, assault, onset, impulse.**
- impius, a, um, irreverent, ungodly, wicked, impious.**
- impōnō, ere, posuī, positum, to place, put, set or lay into, on, upon, or in.**
- impotēns, entis, part. adj., powerless, impotent, weak, feeble, violent, despotic.**
- imprimō, ere, pressī, pressum, to print, mark, impress, press.**
- imprūdēns, entis, part. adj., unexpected, thoughtless, unconscious, unforeseeing.**
- impudens, entis, f., shamelessness, impudence.**
- impūne, adv., without punishment, safely, with impunity.**
- impūnitās, ātis, f., impunity.**
- in, prep., (1) with acc., into, in; (2) with abl., in, within.**
- inānis, e, adj., empty, void, worthless, poor.**
- incendium, ī, n., a burning, fire, conflagration.**
- incipiō, ere, cēpī, ceptum, to begin, commence.**
- incitō, āre, to hasten, urge forward, rush; to incite, arouse, stir up.**
- inclinō, āre, to bend, bend down, stoop.**
- incommodum, ī, n., an inconvenience, trouble, disadvantage.**
- incubō, āre, uī, itum, to lie in or upon, to abide, dwell in.**
- inde, adv., thence, from that place; since, afterwards.**
- India, ae, f., India.**
- indoctus, a, um, untaught, unlearned, ignorant.**
- indūcō, ere, dūxī, ductum, to lead, bring, conduct.**
- indulgentia, ae, f., indulgence, complaisance, tenderness, forbearance.**
- infāns, fantis, m. or f., a child, an infant.**
- infantia, ae, f., infancy, early childhood.**
- infēlix, icis, adj., unfortunate, unhappy.**
- inficiō, ere, fēcī, fectum, to stain, dye, color, tinge.**
- infirmitās, ātis, f., weakness, feebleness, infirmity.**
- ingenium, ī, n., (1) nature, constitution; (2) genius, ability, talent, intellect.**
- initium, ī, n., beginning, commencement; abl. sing. (used adverbially), in the beginning, at first.**
- iniūria, ae, f., a wrong, a loss, an injury, offence, insult.**
- innoxius, a, um, harmless, blameless, innocent.**
- inolēscō, ere, ēvī, itum, to grow up in, or on.**

- inopia**, ae, f., *want, need, lack, scarcity.*
- inquam**, defective verb, *to say.*
- inquinamentum**, I, n., *corruption, defilement.*
- inquinō**, āre, *to defile, pollute, corrupt, spoil.*
- inquitō**, rarer form for **inquam**.
See **inquam**.
- inrogō** (irrogō), āvi, ātum, *to impose, inflict, bestow.*
- inscriptiō**, ōnis, f., *an inscription, motto, a title.*
- insignis**, e, adj., *remarkable, distinguished, extraordinary.*
- insolenter**, adv., *unusually, proudly, insolently.*
- instinctus**, ūs, m., *an instigation, an impulse.*
- instinguō**, ere, nctum, *to instigate, incite, impel.*
- institūō**, ere, uī, ūtum, *to establish, found, institute, appoint.*
- institūtiō**, ōnis, f., *custom, manner.*
- institūtor**, ōris, m., *a builder, a founder, erector, contractor.*
- instō**, āre, stitī, *to stand in or upon; draw nigh, approach; to urge, press on.*
- instrūmentum**, I, n., *a material, a tool, an implement.*
- instruō**, ere, ūxi, ūctum, *to build, erect; prepare, teach, instruct, provide, furnish.*
- insultō**, āre, āvi, ātum, *to spring or leap at or upon; to scoff at, abuse, revile, insult.*
- intāctus**, a, um, *untouched, uninjured, intact.*
- intelligō**, ōre, ōxi, ōctum, *to perceive, discern, comprehend, understand.*
- intentō**, āre, *to stretch out, extend or direct toward or against.*
- inter**, prep. with acc., *between, among, amidst, with.*
- intercōdō**, ere, cessi, cessum, *to go or come between, to intervene.*
- interdicō**, ere, dixi, dictum, *to forbid, prohibit, interdict.*
- interdum**, adv., *sometimes, occasionally, meanwhile, in the meantime.*
- interficiō**, ere, fēcī, fectum, *to kill, slay, murder.*
- interficiō**, ere, iēcī, iectum, *to throw between; to set, place or put between, to intermix.*
- interimō**, ere, ōmi, ōmptum, *to abolish, destroy; to slay, kill, murder.*
- interpellō**, āre, *to interrupt, disturb, hinder, molest, stop.*
- interpres**, etis, m. or f., *negotiator, interpreter, translator.*

interpretor , ārī , ātus , dep., to explain, expound, interpret.	Ira , ae, f., anger, wrath, rage, ire.
interrogātiō , ōnis , f., a question, an inquiry.	Irenaeus , I, m., Irenaeus, a bishop of Lyons.
interrogō , āre , to ask, question, interrogate.	is , ea, id, dem. pron., that; also; he, she, it.
intrō , āre , to go into, to enter.	Israēlītis , idīs , m., an Israelite.
intus , adv., on the inside, within.	iste , a, ud, dem. pron., that (yonder).
inveniō , ire , vēnī , ventum , to invent, discover, learn, find out, find.	ita , adv., in this manner, in this wise, accordingly, so, just.
investigō , āre , to search into, to investigate.	itaque , conj., and so, and thus, therefore, consequently.
invictus , a, um, part., unconquered, invincible, unvanquished.	item , adv., in like manner, likewise, also.
invidēō , ēre , vidī , visum , to look at askance, to envy, to grudge.	iter , itineris , n., a walk, a way, a journey, a march, a route.
invidiōsus , a, um, envious, invidious, hateful.	iubeō , ēre , iūssī , iūssum , to order, bid, tell, command.
invisō , ere , sī , to look after, go to see, to visit.	iūcunditās , ātis , f., pleasure, delight, enjoyment, agreeableness.
invisus , a, um, unseen, secret, invisible.	iūcundus , a, um, adj., pleasant, agreeable, delightful.
involutus , a, um, involved, intricate, obscure.	Iūdāei , ōrum , m. pl., the Jews.
locus , I (pl., also loca , orum), m., a jest, joke.	Iūdāeus , a, um, Jewish.
Iosēphus , I, m., Josephus, a Jewish historian born at Jerusalem, A.D. 37.	Iūdās , or Iuda , m., indecl., Judas (Iscariot).
ipse , ipsa , ipsum , dem. pron., self, very, own.	iūdex , icis , m. or f., a judge, a decider, an umpire.
	iūdicium , I, n., judgment, opinion, trial, investigation.
	iugum , I, n., a yoke.

Iūliānus, I, m., *Julian*, the Apostate.

Iūlius, I, m., *July; Julius* (Africanus), a historian.

Iūnō, ōnis, f., *Juno*, sister and wife of Jupiter.

Iūpiter, gen. Iovis, m., *Jupiter*, or *Jove*, king of the gods.

iūstītia, ae, f., *justice, equity, uprightness.*

iūstus, a, um, *right, lawful, just.*

Iuvenous, I, m., *Juvenus*, a Spanish Christian writer of the fourth century.

iuvenis, is, m., *a young man, a youth.*

iūxtā, adv., *nigh, near to, close to, by the side of*; prep. with acc., *near, near to, next to, like, approaching to, just as.*

K

K, see C.

L

lacerō, āre, to *tear to pieces, cut, mangle.*

laccessō, ere, ivī, itum, to *excite, provoke.*

lacryma, ae, f., *a tear.*

Lactantius, I, m., *Lactantius.*

laedō, ere, sī, sum, to *injure, hurt, offend.*

laetificō, āre, to *cheer, gladden, delight.*

laetitia, ae, f., *joy, gladness, pleasure, delight.*

Laodicinus, a, um, *Laodiceae*, pertaining to *Laodiceae*.

Lāomedōn, ontis, m., *Laomedon*, father of Priam.

lapis, idis, m., *a stone.*

latebra, ae, f., *a retreat, a dark place, a hiding place.*

Latīāris, e, adj., *Latiarian.*

Latīnē, adv., *in Latin.*

Latīnus, a, um, adj., *Latin.*

Latium, I, n., *Latium*, a country of Italy.

laudātus, a, um, part. adj., *esteemed, praiseworthy, excellent.*

laudō, āre, to *praise, commend, extol.*

lēgātārius, a, um, *enjoined by a last will and testament.*

lēgātus, I, m., *an ambassador, a legate, lieutenant.*

legō, ere, lēgī, lēctum, to *read, to read out, to read aloud; to arrange, choose, select.*

Lēnārius, I, m., *Lenarius Calpurnius.*

lēnōcinor, āri, dep., to *pander, flatter, serve, promote.*

Leucothea, ae, f., *Leucothea*, a sea-goddess.

levō, āre, to *make light, relieve, ease; to elevate, build, to raise up.*

lēx, lēgis, f., *a law, precept rule.*

- libellus, I, m.,** *a little book, pamphlet, a treatise; a petition.*
- libenter, adv.,** *willingly, gladly, freely.*
- liber, era, erum, adj.,** *free, unrestrained.*
- Liber, eri, m.,** *an Italian deity, afterward identified with Bacchus.*
- liber, libri, m.,** *a book, a treatise.*
- Liberālia, ium, n.,** *festival in honor of Bacchus.*
- liberi, ōrum, m.,** *children.*
- libertās, ātis, f.,** *liberty, freedom, license.*
- libet, libēre, libuit, libitum est,** *impersonal verb, it pleases; with dative, I like, I am pleased.*
- licet, licēre, licuit, and licitum est,** (1) *impers. verb, it is allowed, it is lawful, permitted; (2) conj., although.*
- licitus, a, um,** *lawful, allowed, permitted.*
- lignus, a, um,** *of wood, wooden.*
- lignum, I, n.,** *wood; in plural, firewood.*
- limen, inis, n.,** *door, threshold, entrance.*
- lingua, ae, f.,** *the tongue; speech, language; calumny.*
- littera, ae, f.,** *a letter of the alphabet, a mark, character.*
- litterae, arum,** *a letter, correspondence, writing; the Scripture.*
- litterārius, a, um,** *pertaining to reading or writing.*
- litterātus, a, um, part. adj.,** *learned, educated, studious.*
- locuplēs, e, gen. ētis, adj.,** *rich, wealthy, sumptuous.*
- locus, I, m.,** *a place, spot, locality; loca, ōrum, n. pl., places connected with one another; loci, ōrum, m. pl., separate or different places.*
- longaeva, ae, f.,** *old age.*
- longaevus, a, um,** *of great age, old, aged, ancient.*
- longus, a, um,** *long.*
- loquor, loqui, locūtus, dep.,** *to speak, talk, say, declare.*
- Lūciānus, I, m.,** *Lucian, a presbyter of Antioch.*
- lūdibrium, I, n.,** *mockery, derision, scoff, abuse.*
- lūdō, ere, si, sum,** *to play, amuse one's self with, to play games.*
- lūdus, I, m.,** *a spectacle, show, game, public game.*
- luō, ere, lui,** *to pay a debt or penalty, to suffer or undergo punishment.*
- Lupercus, I, m.,** *Lupercus, a god who protected the flocks from wolves.*

lūsus, ūs, m., a sport, a play, a game.

Lūdus, a, um, Lydian; m. as subst., a Lydian.

M

macula, ae, f., a spot, blemish, stain.

magis, adv., in a higher degree, more, rather.

magister, trī, m., master, superior, director.

māgnanimus, a, um, whole-souled, generous, kind.

Māgnus, I, m., Magnus, a Roman orator.

māgnus, a, um, large, great, grand.

mālestās, ātis, f., majesty, power, dignity.

māior, us, comparative of magnus.

māiores, um, m. pl., ancestors, forefathers, elders.

Malchiōn, ōnis, m., Malchion, a presbyter of Antioch.

mālō, mälle, mālūf, to choose rather, wish rather, to prefer.

malum, I, n., an evil, an injury.

malus, a, um, evil, wicked, bad.

Mancīnus, I, m., Mancinus, a Roman proper name.

mandō, āre, to commission, to order, command.

maneō, ēre, mānsī, mānsum, to stay, remain, continue.

manifestō, adv., clearly, evidently, manifestly.

manifestus, a, um, clear, plain, evident, manifest.

manus, ūs, f., the hand. Abl. as adv., **manū,** carefully.

mare, is, n., the sea.

Mārs, Mārtis, m., Mars, the god of war.

Mārtius, I, m., Martius.

martyrium, I, n., martyrdom.

martyrus, I, m., a martyr.

māter, tris, f., a mother.

māteria, ae, f., material, matter; subject-matter, a topic.

mathēmaticus, I, m., a mathematician, an astrologer.

mātrīcīda, ae, m., a matricide, the murderer of his own mother.

mātrīmōnium, I, n., marriage, matrimony; in plural, wives.

Matthia, ae, m., St. Matthew, the Apostle.

Maurī, ōrum, m. pl., the Moors.

māximō, adv., in the highest degree, most of all, especially, exceedingly, very.

Mēdī, ōrum, m. pl., the Medes.

medicus, I, m., physician, doctor, surgeon.

medius, a, um, in the middle, middle, centre.

Megalēnsis, e, adj., Megalensian.

- Melicertēs** (or **Melicerta**),
ae, m., *Melicertes*, a son of
Ino.
- mellor, ius**, comp. adj., *better*.
- Melitō, ōnis**, m., bishop of
Sardis.
- mellus**, comp. adv., *better*.
- membrum**, I, n., *a limb, a part
of the body, shape of the body*.
- memini, isse**, to remember, re-
call, recollect.
- memoria**, ae, f., *memory, rec-
ollection*.
- Menander, dri**, m., *Menander*,
a Greek comic poet.
- mendāx, ācis**, m., *a liar*.
- mēns, mentis**, f., *the mind,
the disposition, the soul*.
- mēnsis, is**, m., *a month*.
- mentior, iri, itus sum**, dep.,
to deceive, speak falsely.
- mercēs, ēdis**, f., *pay, wages,
salary*.
- meretrīx, icis**, f., *a prostitute,
a harlot, a courtesan*.
- meritum**, I, n., *a reward, a
gift*.
- meritus, a, um**, *deserved, due,
fit, right*.
- Messiae, arum**, f. pl., *the
Messiae*, deities presiding
over the harvest.
- messis, is**, f., *harvest, reaping
time*.
- mēta, ae, f.**, *a goal, an end*.
- metallum**, I, n., *a metal*.
- Methodius, I, m.**, *Methodius*,
author of the "Symposium."
- meticulosus, a, um**, *fearful,
frightful, terrible*.
- metrum, I, n.**, *a metre, a
measure*.
- metus, ūs**, m., *fear, dread,
anxiety*.
- miles, itis**, m., *a soldier*.
- militia, ae, f.**, *military service,
warfare, war*.
- militō, āre, āvi, ātum**, to be a
soldier, perform military ser-
vice, to fight.
- mille, pl. milia**, card. num., *a
thousand*.
- Miltiades, is**, m., *Miltiades*, a
Christian writer of the reign
of Commodus.
- ministerium, I, n.**, *the office of
a ministry, service, ministry*.
- minor, us** (compar. of **par-
vus**), *less, smaller, younger*.
- Minutius, I, m.**, *Minutius
Felix*.
- mīrābilis, e**, adj., *wonderful,
marvellous, strange*.
- mīrāculum, I, n.**, *a miracle, a
wonder, a marvel*.
- mīrus, a, um**, adj., *admirable,
wonderful*.
- miscēō, ēre, miscui, mixtus**,
to mix, mingle, blend.
- miser, era, erum**, *wretched,
unfortunate, miserable*.
- miserābilis, e**, adj., *pitiabie,
deplorable, wretched*.

miseriçordia, ae, f., *pity, compassion, mercy.*
mītēscō, ere, to grow ripe, become soft, gentle, calm.
mittō, ere, **miſi**, **miſſum**, to let go, send, despatch; yield, furnish, export.
modicō, adv., *meanly, moderately, modestly.*
modicus, a, um, moderate, small, little.
modo, adv., *but only, merely, solely.*
modus, I, m., *measure, manner.*
moenia, um, n. pl., *walls, towns, ramparts.*
moereō, ēre, to be sad or mournful, to mourn, grieve, lament.
Moesia, ae, f., *Moesia*, a country near Thrace.
monitum, I, n., *admonition, advice, warning.*
monumentum, I, n., *a monument, memorial.*
mordeō, ēre, **momordi**, **morſum**, to bite, attack, assail.
moriēns, entis, part., *dying.*
moriōr, **mori**, **mortuus** sum, dep., to die, perish, decay, pass away.
mors, **mortis**, f., *death.*
mortuus, a, um, *dead*; m. as subst., *a dead man or person.*

mōs, **mōris**, m., *manner, custom, conduct.*
Mōſēs or **Moysēs**, is, m., *Moses.*
moveō, ēre, **mōvi**, **mōtum**, to move, stir up, set in motion, arouse, excite.
mox, adv., *soon, presently, by and by.*
mūrō, ōnis, m., *a sharp point, a blade, a sword.*
mulier, eris, f., *woman.*
multitūdō, inis, f., *a multitude, a crowd.*
multō, adv., *much, by much, by far, a great deal.*
multus, a, um, *much, many.*
municipālis, e, adj., *municipal.*
mūrus, I, m., *a wall.*
mūtō, āre, **āvī**, **ātum**, to move, alter, change.
mūtuor, āri, dep., to borrow, take.
mūtuus, a, um, *borrowed, lent; reciprocal, mutual.*
Myrtia, ae, f., *Myrtia*, an epithet of Venus.
mystērium, I, n., *a mystery, a secret thing, a divine mystery.*

N

nam, causal or explanatory conj., *for, for example, thus, inasmuch as.*
nārrātiō, ōnis, f., *a narration, a narrative.*

narrō, āre, to tell, narrate, relate; to say, affirm, assert.
nāscor, ī, nātus sum, dep., to be born, be begotten.
nātālis, is, m., a birthday.
nātiō, ōnis, f., a nation, a people.
nātūra, ae, f., nature, natural disposition, inclination, habit.
nāvigō, āre, to sail, set sail, navigate.
nē, conj., enclitic, as an interrogative particle, not, that not, lest.
nec, adj. and conj., and not, also not, nor.
necessārius, a, um, necessary, unavoidable, indispensable.
necessitās, ātis, f., necessity, fate, destiny.
necō, āre, to kill, slay, put to death, destroy.
nefārius, a, um, impious, abominable, heinous.
negō, āre, to say no, deny, refuse.
negōtium, ī, n., work, occupation, affair, business.
nēmō, inis, m. or f., no one, nobody.
Neptūnālis, e, adj., Neptunalian, pertaining to Neptune.
Neptūnus, ī, m., Neptune, a god of the sea, brother of Jupiter.

neque, adv. and conj., and not; **neque . . . neque**, neither . . . nor.
Nerō, ōnis, m., Nero, a Roman surname.
Nerōniānus, a, um, Neronian, tyrannical.
nesciō, ire, Ivī, not to know, be ignorant of, be ignorant.
nihil, n., indecl., nothing.
nimium, adv., too much, too, very.
nisi, conj., if not, unless, except.
nōbilis, e, adj., well known, noted, renowned, distinguished.
nocēns, entis, part., injurious, bad, wicked; m. as subst., a guilty man, a criminal.
nōmen, inis, n., a name.
nōn, negative adv., not, no.
Nōnae, ārum, f. pl., the nones, the ninth day before the ides of a month.
nōndum, adv., not yet.
nōnne, interrog. adv., (1) in direct question, not (expects affirmative answer); (2) in indirect question, if not, whether not.
nōnnūllus, a, um, some, several.
nōs, nostrum, pl. of ego, we, us.
nōscō, ēre, nōvī, nōtum, to learn, find out, know.

- noster, nostra, nostrum**,
pron. adj., *our, our own, ours.*
- notō, āre**, to mark, to distinguish by a mark, to stamp.
- nōtus, a, um**, known, well-known, famous.
- novus, a, um**, new, young, fresh, recent, unprecedented.
- nūbēs, is, f.**, a cloud, a cloud of dust.
- nūbilum, i, n.**, a cloud, cloudy sky, cloudy weather.
- nūdus, a, um**, naked, bare, uncovered, exposed.
- nūllus, a, um**, no, not any, none.
- num** (or **numquid**), adv., interrog. part. used when a negative answer is expected. In indirect question, *whether*.
- Numa, ae, m.**, Numa, a Roman proper name.
- nūmen, inis, n.**, divine will, a divinity, a god, a goddess, a deity.
- Nūmenius, i, m.**, Numenius, a neo-platonic and Pythagorean philosopher.
- numerō, āre**, to count, reckon, number.
- numerus, i, m.**, a number, a quantity.
- nummus or nūmus, i, m.**, a coin, piece of money, money.
- numquid**, see **num**.
- nunc, adv.**, now, at present, at this time.
- nunquam, adv.**, at no time, never.
- nūper, adv.**, lately, recently, not long ago.
- nūptiae, ārum, f. pl.**, nuptials, marriage, wedding.
- nūsquam, adv.**, nowhere, in no place.
- nūtrix, icis, f.**, a nurse, a guardian.
- O
- Ō, interj.**, expressing surprise or emotion, *O! oh!*
- ob, prep.** with acc., on account of, for, with regard to; therefore, because.
- obeliscus, i, m.**, an obelisk.
- obliviscor, i, litus sum, dep.**, to forget.
- obscurus, a, um**, dark, shady, unintelligible.
- obsecrō, āre**, to beseech, entreat, implore.
- obsideō, ēre, sēdī, sessum**, to sit, remain; besiege, invest, blockade.
- obtineō, ēre, tinuī, tentum**, to obtain, possess, have, hold.
- obveniō, ire, vēnī, ventum**, to come, to join; to happen to.
- occidēs, entis** (part. of **occido**), adj., falling, going down; as subst., the west, the place where the sun goes down.

occidō, ere, cīdī, cīsum, to strike down, kill, slay, to torture.

Octāvius, I, m., Octavius, an apologetic dialogue.

octō, card. num., eight.

oculus, I, m., the eye.

ōdī, ōdisse (used only in the perfect tenses, but with an imperfect signification), to hate, to dislike.

odiōsus, a, um, odious, hate-ful, annoying.

Oeta, ae, f., the mountain range between Thessaly and Aetolia.

offerō, ferre, obtulī, obla-tum, to bring before, present, offer.

officium, I, n., service, duty, office.

ōlim, adv., formally, once upon a time, once.

omittō, ere, misī, missum, to let go, let loose, let fall, neglect.

omnīnō, adv., altogether, wholly, entirely.

omnis, e, adj., all, every.

onerōsus, a, um, burdensome, oppressive.

onus, eris, n., a load, a bur-den, a weight.

opiniō, ōnis, f., opinion, sup-position, belief.

oportet, ēre, oportuit, impers., it is necessary, proper, right.

optātus, a, um, wished, de-sired, pleasing.

optō, āre, to wish, wish for, desire.

opus, eris, n., work, labor, toil.

opusculum, I, n. (dim.), a little work; treatise, pamphlet.

ōrātiō, ōnis, f., a speech, a prayer, supplication.

ōrātor, ōris, f., m., a speaker, an orator.

orbis, is, m., surface, or-bit, circle, the earth, the world.

oriēns, entis (part. of orior), adj., rising; m. as subst., the orient, the east.

Origen, inis, m., Origen.

origō, inis, f., origin, birth, source, beginning.

orior, Irī, ortus sum, dep., to rise, become visible.

ōrnāmentum, I, n., an equip-ment, an ornament, a decoration.

ōs, ōris, n., the mouth, lip, tongue.

ostendō, ere, dī, tum, to show, set forth, exhibit, display.

ostentus, ūs, m., a display, a sight, a spectacle.

ōtium, I, n., ease, leisure, in-activity, idleness.

ōvum, I, n., an egg.

P

pābulum, I, n., *food, fodder, nourishment.*

pactum, I, n., *an agreement, contract, treaty, compact.*

pactus, a, um, *agreeable, agreed upon, contracted.*

Pallor, ōris, m., *Pallor or Paleness, the god of Fear.*

Pamphilus, I, m., *Pamphilus, founder of the famous library at Caesarea.*

pandō, ere, **pandī**, **passum**, *to spread out, extend; to unfold.*

Pantaenus, I, m, *Pantaenus, a Stoic philosopher, converted to Christianity.*

parabola, ae, f., *an allegory, a parable.*

parātus, a, um, part. adj., *prepared, ready, fitted.*

parēns, entis, m. or f., *a parent, a father, a mother.*

parentō, āre, *to pay funeral honors, to offer solemn sacrifice in honor of deceased relatives.*

pāreō, ēre, uī, *to appear, be visible, come forth.*

pariēs, etis, m., *a wall (of plaster), hence also, plaster.*

pariō, ere, **peperi**, **partum** or **paritum**, *to bring forth, bear, give birth to.*

pariter, adv., *equally, in the*

middle, midway, in an equal degree.

parricida, ae, m., *a parricide, a murderer of a near kinsman.*

pars, **partis**, f., *side, part, piece, portion.*

Parthicus, a, um, *Parthian.*

parturiō, ire, ivī, *to be in labor; to bring forth, produce.*

partus, ūs, m., *a bearing, a bringing forth, a birth.*

parum, adv., *too little, not enough, not sufficient.*

pāscō, ere, **pāvi**, **pāstum**, *to feed, pasture, tend; drive to pasture.*

pater, **tris**, m., *father, sire.*

patior, **patī**, **passus sum**, dep., *to suffer, bear, allow, permit.*

paucus, a, um, *few, little, brief.*

paulus, a, um, *little, small; abl. sing. with comparatives, by a little, a little, somewhat.*

Paulus, I, m., *Paul or Paulus, a Roman surname.*

pavidus, a, um, *alarmed, frightened, terrified.*

Pavor, ōris, m., *Pavor, Fear, the god of Fear.*

pāx, **pācis**, f., *peace, tranquillity.*

peccātum, I, n., *a fault, an error, a transgression, sin.*

peccō, āre, *to sin, mistake, err, go wrong.*

- pecus, pecoris, n.,** a herd, a flock; cattle.
- pecus, udia, f.,** a single head of cattle, a beast, a brute, an animal.
- pedagōgus (paedagōgus), I, m.,** a teacher, a tutor; the Pedagogue of Clement of Alexandria.
- pēlerō (perifūrō), āre,** to perjure one's self, to swear falsely, to lie.
- pellis, is, f.,** the skin, a hide.
- Penātēs, ium, m.,** the Penates, the household gods; a dwelling, a hearth.
- pendeō, ēre, pependi,** to hang, hang down, be suspended.
- penes,** prep. with acc., with, among, in the presence of, in the hands of.
- penetrō, āre,** to put, place or set into; to make one's way into, to penetrate, enter.
- penitus,** adv., inwardly, internally; completely, wholly, entirely.
- pēnulātus (paenulātus), a, um,** wearing a penula, gowned, in travelling dress.
- per,** prep. with acc., through, for, by, during, in.
- percutiō, ere, cussā, cussum,** to strike, hit, pierce, stamp.
- perdiscō, ere, didicī,** to learn thoroughly, get by heart.
- perditus, a, um, part.,** hopeless, ruined, lost, abandoned.
- perdō, ere, didī, ditum,** to root out, do away with, ruin, destroy; lose irrecoverably.
- peregrīnus, a, um,** strange, foreign.
- perficiō, ere, fēcī, fectum,** to finish, perform, accomplish, perfect.
- perfidia, ae, f.,** unbelief, dishonesty, treachery, perfidy.
- perfordiō, ere, fōdī, fossum,** to dig, pierce or thrust through, transfz.
- periclitōr, āri, ātus sum, dep.,** to endanger, risk, to be exposed to.
- periculum, I, n.,** danger, risk, peril.
- perītus, a, um,** skilled, practised, experienced.
- Persae, ārum, m.,** the Persians.
- persecūtiō, ōnis, f.,** a pursuit, persecution.
- persecūtor, oris, m.,** a persecutor (of the Christians).
- persequor, quī, secūtus sum, dep.,** to follow, pursue, persecute.
- perstringō, ere, nxī, nctum,** to bind or tie tightly; to blind, dazzle; to blame, censure; to touch slightly.
- persuādeō, ēre, suasī, suāsum,** to convince, persuade.

- pertimēscō, ere, muf,** to become very much frightened, to fear greatly, shrink from.
- pertineō, ere, uī,** to belong to, be related to, to pertain to.
- pervenīō, ire, vēnī, ventum,** to come to, arrive, reach; to appertain to.
- perviciācia, ae, f.,** stubbornness, obstinacy, perversity.
- pēs, pedis, m.,** a foot.
- pessimus, a, um** (super. of **malus**), worst, very bad, very evil, most wicked.
- pestifer** (rarely **pestiferus**), **era, erum,** pestilential, destructive, deadly.
- petō, ere, ivī or iī, itum,** to seek, obtain, derive, beg.
- Petrus, I, m.,** Peter.
- phalerātus, a, um,** decorated, ornamented, glittering.
- Philō, ōnis, m.,** Philo.
- philosophia, ae, f.,** philosophy.
- philosophus, I, m.,** a philosopher, logician.
- Picus, I, m.,** Picus, a son of Saturn.
- Pierius, I, m.,** Pierius.
- pietās, ātis, f.,** piety, duty, affection, love.
- piger, gra, grum,** slow, indolent, lazy, sluggish.
- Pilumnus, I, m.,** Pilumnus, a god of the Latins.
- pilus, I, m.,** a hair.
- pingō, ere, pinxi, pictum,** to paint, represent.
- Pisō, ōnis, m.,** Piso.
- pius, a, um,** pious, honest.
- Pius, I, m.,** Pius.
- placeō, ēre, uī, citum,** to please, to satisfy.
- plācidus, a, um,** still, calm, peaceful, placid.
- placitus, a, um,** pleasing, agreeable.
- plācō, āre,** to appease, to reconcile.
- plāga, ae, f.,** a blow, punishment, wound, a plague.
- plānē, adv.,** clearly, plainly, distinctly.
- platea, ae, f.,** a street, a broad way.
- Platō, ōnis, m.,** Plato, a celebrated Athenian philosopher.
- plaustrum, I, n.,** a wagon, a carriage.
- plēnus, a, um,** full, filled up, abundant, rich.
- plūrimus, a, um,** most, very many.
- plūs, plūris** (comp. of **multus**), more, a greater part.
- poena, ae, f.,** penalty, punishment, torment, pain.
- poenālis, e, adj.,** painful, oppressive, burdensome.
- poeniteō, ēre, uī,** to cause to repent, to displease, to be sorry, to repent; used imper-

- sonally, to cause sorrow, remorse, repentance; with dat., *I repent, mourn.*
- poenitūdō, inis, f.,** penance, punishment, satisfaction.
- Poenus, a, um,** Punic, Carthaginian; m. as subst., a Carthaginian.
- poēta, ae, m.,** a maker, a poet.
- poēticus, a, um,** poetical, poetic.
- pollēns, entis, part. adj.,** strong, able, powerful, renowned.
- polluceor, ēri, icitus sum,** dep., to proffer, promise, pledge.
- polluō, ere, uī, ūtum,** to soil, defile, pollute.
- pompa, ae, f.,** parade, display, pomp.
- pompātus, a, um,** pompous, ostentatious.
- Pompilius, i, m.,** Pompilius.
- pōnō, ere, posuī, positum,** to put, place, set; to use; to set forth, explain, relate.
- pontifex, icis, m.,** a pontiff, high priest, bishop.
- pōpulus, i, m.,** a people, the people.
- Porphyrius, i, m.,** Porphyry, a neoplatonist writer.
- porrigō, ere, rēxi, rēctum,** to spread out, to extend.
- portentum, i, a** monster, a demon, an omen.
- pōscō, ere, popōsci,** to demand, beg, request, desire.
- possideō, ēre, sēdi, sessum,** to have, possess, occupy.
- possum, posse, potuī, can,** to be able.
- post, adv.,** and prep. with acc., afterwards; after, behind.
- postea, adv.,** after this, after that, afterwards.
- posteritās, ātis, f.,** posterity, futurity, future time.
- posterus, a, um,** coming, following, future; m. plural as subst., posterity, descendants.
- postmodum, adv.,** afterwards, presently, shortly, subsequently.
- postquam, conj.,** after that, as soon, as when.
- potēns, entis, part. adj.,** able, mighty, powerful; m. as subst., a god, a ruler.
- potentia, ae, f.,** might, force, power, ability.
- potestās, ātis, f.,** power, force, ability, authority.
- Pothinus, i, m.,** Pothinus, a martyred bishop of Lyons in the time of Marcus Aurelius.
- potior, ius, comp. adj.,** more powerful, better, preferable.
- potissimē** or **potissimum,** adv. sup., chiefly, principally, above all, most of all.
- potius, adv.,** rather, preferably, more.

- praebeō, ēre, uī, itum, to**
present, offer; permit, allow.
- praecēdō, ere, cessā, cessum,**
to precede, go before.
- praiceps, cipitis, adj., swift,**
headlong, hasty, headstrong.
- praecceptum, I, n., a rule, a**
precept, command.
- praecipitō, āre, to precipi-**
tate, to throw down, to hurl
down.
- praecursor, ōris, m., a fore-**
runner, a precursor.
- praedicātiō, ōnis, f., a public**
proclamation, publication,
preaching.
- praedicō, āre, āvī, ātum, to**
preach, publish, proclaim.
- praefectus, I, m., prefect, over-**
seer; director, commander.
- praefero, ferre, tullī, lātum,**
to carry before, show, dis-
play.
- praemium, I, n., reward, profit,**
gain, advantage.
- praepōnō, ere, posuī, posi-**
tum, to put or set before, to
place first, prefer.
- praescriptiō, ōnis, f., precept,**
order, law, proscription.
- praesideō, ēre, sedi, to pre-**
side over, to direct, to com-
mand.
- praestigium, I, n., a trick, a**
delusion, an illusion.
- praesul, ulis, m., prefect,**
guard, protector.
- praetereā, adv., besides, more-**
over, henceforth.
- praeteritus, a, um, gone by,**
past, departed; n. plural as
subst., things past or gone
by, the past.
- praeveniō, ĩre, vēnī, ventum,**
to anticipate, come before; go
before, prevent.
- praevius, a, um, going before,**
leading the way, previous,
beforehand.
- prāvus, a, um, crooked, dis-**
torted, wrong, mistaken.
- presbyter, erī, m., a presby-**
ter, a priest.
- pretiōsus, a, um, costly, valu-**
able, precious.
- pretium, I, n., price, worth,**
value; wages, reward.
- prex, ōcis, f., a prayer, re-**
quest, entreaty.
- prima, ōrum, n. pl., the begin-**
ning, the first part.
- primōrdium, I, n., beginning,**
origin, commencement.
- primus, a, um, first, fore-**
most.
- princeps, ipis, m., emperor,**
prince, ruler, leader.
- principālis, e, adj., principal,**
first; princely, imperial.
- principāliter, adv., princi-**
pally, chiefly.
- principātus, ūs, m., the first**
place, preference, preēmi-
nence.

prīncipiūm , I, n., <i>beginning, commencement, origin.</i>	prōficiō , ere, fēci, fectum, <i>to finish, perform, accomplish, perfect.</i>
prior , prius, ōris, compar. adj., <i>former, previous, prior.</i>	prōfligātus , a, um, <i>overcome, oppressed, destroyed.</i>
prīstinus , a, um, <i>former, early, primitive.</i>	profugus , a, um, <i>fugitive, wandering, exile; m. as subst., an exile, a fugitive.</i>
privātus , a, um, <i>private, private citizen.</i>	profundō , ere, fūdī, fūsum, <i>to pour forth; pour out; speak, utter.</i>
prō , prep. with abl., <i>before; in proportion to; according to; in behalf of, for.</i>	proinde , adv., <i>just so, in like manner; hence, therefore, for the same reason.</i>
probō , āre, <i>to try, test, judge of; to approve, consent to; to prove, show, demonstrate.</i>	prōmiscuē , adv., <i>in common, commonly, generally, indiscriminately.</i>
probus , a, um, <i>upright, virtuous, honorable.</i>	prōmittō , ere, misi, missum, <i>to let go forward, to send forward; to assure, promise, vow; to neglect.</i>
prōcedō , ere, cessī, <i>to proceed, go forward; to advance, to extend; to happen.</i>	prōnūntiō , āre, <i>to proclaim, announce.</i>
procella , ae, f., <i>a violent wind, hurricane, whirlwind.</i>	prophēta , ae, m., <i>one who predicts, a prophet.</i>
procul , adv., <i>at a distance, a great way off, far away, remote.</i>	propinō , āre, <i>to drink to a person's health; to give, deliver.</i>
Proculus , I, m., <i>Proculus, a Roman surname.</i>	prōponō , ere, posui, positum, <i>to put or place before, to set before, to propose, offer.</i>
prōditor , ōris, m., <i>a betrayer, a traitor.</i>	prōpositiō , ōnis, f., <i>a proposing, intention, a proposition.</i>
prōdō , ere, didī, ditum, <i>to put or bring out, show, exhibit; to betray, reveal, publish, report.</i>	prōpositum , I, n., <i>a plan, a design.</i>
proelium , I, n., <i>a battle, a combat.</i>	propriē , adv., <i>properly, especially.</i>
prōferō , ferre, tuli, lātum, <i>to bring or carry out, bring forth, bring forward.</i>	

- proprius**, a, um, *proper, peculiar to a person, one's own, own.*
- propterea**, adv., *therefore, for that reason, on that account.*
- prorsus**, adv., *forward, far ahead, straight on, straightway, far.*
- prōsa**, ae, f., *prose.*
- prōscribō**, ere, scripsī, scriptum, *to publish in writing, to announce publicly; to proscribe, to outlaw.*
- prōsiliō**, ire, uī (less freq. ivī, or ii), *to spring forth, burst forth, start out.*
- prōsperitās**, ātis, f., *good fortune, success, prosperity.*
- prōstituō**, ere, uī, ūtum, *to place before or in front, to expose.*
- prōsum**, prōdesse, profuī, *to be of use, to be useful to, to do good, benefit, profit.*
- prōtinus**, adv., *directly, immediately, at once.*
- prōvectus**, a, um, part. adj., *advanced, raised, elevated.*
- prōveniō**, ire, vēnī, ventum, *to come forth, appear, happen.*
- prōverbium**, i, n., *an adage, a proverb.*
- prōvideō**, ēre, vīdī, vīsum, *to look out for, provide for, look after, care for.*
- prōvidus**, a, um, *foreseeing, cautious, prudent.*
- prōvincia**, ae, f., *a province, a command.*
- prudentia**, ae, f., *forethought, prudence, judgment.*
- pūblicō**, adv., *publicly, commonly.* [mon.]
- pūblicus**, a, um, *public, common.*
- pūdendus**, a, um, *shameful, disgraceful, abominable.*
- pudeō**, ēre, uī, or pudītum est, *to make or be ashamed; impers. with dat., it causes shame to, I am ashamed.*
- pudor**, ōris, m., *shame, disgrace, ignominy.*
- puer**, erī, m., *a boy.*
- puerulus**, i, m., *a little boy, a little slave.*
- pugnō**, āre, *to fight, contend, struggle.*
- pulchritūdō**, inis, f., *beauty, excellence.*
- pullus**, i, m. (a young animal), *a chicken, a sacred chicken.*
- pulvis**, eris, m., *dust, sand, earth.*
- pūtīdus**, a, um, *rotting, decaying, foul, disgusting.*
- putō**, āre, *to think, consider, believe.*

Q

- quadrāgintā**, ae, a, ord. num., *forty.*
- quaerō**, ere, sīvī, sītum, *to seek, search for; to get, obtain; to ask, beg, inquire.*

quaestō, ere, to beg, ask, pray, beseech.

quaestus, ūs, m., a search, gain, profit, contribution; an advantage.

quālis, e, adj., pron. cor. rel. to talis, of what sort, kind, or nature.

quālisumque, quālecumque, adj., of whatsoever quality, kind, or sort.

quālitās, ātis, f., quality, property, state, condition.

quam, adv. of comparison, than, as.

quamquam (or quanquam), conj., though, although, yet.

quamvis, adv. and conj., ever so much, although.

quamdiu, adv., as long as, until; interrog., how long?

quandō, (1) adv., at what time, when, whenever; (2) conj., since, because.

quanquam, see quamquam.

quantus, a, um, adj., what, how great, how much; with cor. rel. as tantus, as, such as.

quasi, adv., as if, just as if.

quātenus, adv., how far, to what extent, how,

quātuor, card. num., four.

quemadmodum, (1) interrog. adv., how, in what manner? (2) rel. adv., as, just as.

querēla, ae, f., a complaining, a complaint.

questus, ūs, m., a complaint.

quī, quae, quod, rel. and interrog. pron., who, which, what.

quīa, conj., because.

quīdam, quaedam, quodam, indef. pron., certain, a certain one, somebody.

quidem, adv., indeed, certainly, in truth.

Quīntiliānus, i, m., Quintilian.

Quīrīnālīs, e, adj., of Romulus.

quīs, quae, quid, pron., interrog., who? which? what? indef., any one, anything.

quīvis, quaevis, quodvis and quidvis, indef. pron., who or what you please, any whatever, any, every.

quō, adv., whither, to what place, why.

quod, conj., that, because.

quōmodo, adv., in what manner, in what way, how.

quoque, conj., also, too.

quot, indecl. adj., how many, all, every.

quotidiū, adv., daily, every day.

quōsque, adv., until what time, till when, how long.

quum (also cum), when.

R

rabidus, a, um, rabid, mad, savage.

rapīō, ere, puī, ptum, to carry off, steal, rob.

raptus, ūs, m., *a carrying off by force, rape, abduction.*

ratiō, ōnis, f., *reasoning, principle, manner, method.*

reātus, ūs, m., *guilt, impeachment; conviction.*

recōdō, ere, cessī, cessum, *to go back, retire, recede, fall back, fall away.*

recipiō, ere, cēpī, ceptum, *to take back, receive again, recover.*

recōgnōscō, ere, gnōvī, gnitum, *to recollect, observe, recognize.*

recordātiō, ōnis, f., *a recalling to mind, a recollection, a remembrance.*

recordor, ārī, dep., *to think over, to remember, to recollect.*

reddō, ere, didī, ditum, *to put back, give back, return.*

redeō, ire, iī, itum, *to go back, return, recur.*

referō, ferre, rettulī, relātum, *to carry, bring, draw, or put back; hence, to reply, answer, ask, petition.*

refulgeō, ěre, sī, *to shine forth, glitter, reflect.*

rēgālis, e, adj., *kingly, royal, regal.*

regimen, inis, n., *a rudder; a guiding, a government.*

rēgnō, āre, āvī, ātum, *to rule, reign, hold sway.*

rēgnum, ī, n., *a kingdom.*

regō, ere, rēxī, rēctum, *to guide, govern, to rule.*

Rēgulus, ī, m., *Regulus.*

relātiō, ōnis, f., (1) *a motion, a proposal, a report;* (2) (St. Ambrose) *the Memorial of Symmachus.*

religiō, ōnis, f., *religion, piety, religious obligation, religious custom, solemnity.*

relinquō, ere, liquī, lictum, *to leave behind, leave, move away from.*

reliquiae, ārum, f. pl., *the remainder, leavings, remnants, fragments.*

reliquus, a, um, *rest, remaining.*

removeō, ěre, mōvī, mōtum, *to move or draw back; to repulse; to remove, take away.*

renītor, nitī, dep., *to withstand, oppose, resist.*

renūntiātiō, ōnis, f., *renouncement, declaration.*

renūntiō, āre, *to retract, revoke, renounce.*

reor, rēri, ratus sum, dep., *to think, suppose, imagine.*

repellō, ere, reppulī, repulsum, *to drive or push back, to reject, repel.*

repēns, entis, adj., *sudden, hasty, unexpected.*

repente, adv., *suddenly, unexpectedly.*

reperiō, ire, repperī (reperī), repertum, to find, discover, ascertain.	<i>up again, restore, reestablish.</i>
repetō, ere, ivī, itum, to go back, recall, to seek again.	restringō, ere, ctum, to bind fast, bind to, restrain.
repleō, ēre, ēvī, ētum, to fill again, fill up, replenish.	resultō, āre, ātum, to spring back, rebound; to resound, reecho.
reportō, āre, āvī, ātum, to carry or bring back, to return; to rumor, report.	resurgō, ere, surrēxi, surrēctum, to raise one's self, to rise; to appear again.
repōscō, ere, to demand back, ask for again.	resurrēctiō, ōnis, f., a raising one's self, a getting up; a resurrection.
reprehēnsiō, ōnis, f., reprimand, censure, condemnation.	retractō, āre, āvī, ātum, to reconsider, discuss again, revise.
requirō, ere, sivi, situm, to seek again, look after, ask for.	reverentia, ae, f., respect, regard, reverence.
rēs, rei, f., a thing, matter, an object, a being.	revocō, āre, āvī, ātum, to call back, recall.
resarciō, ire, sartum, to patch, to interweave, to restore.	rēx, rēgis, m., a king.
rescindō, ere, scidi, scissum, to break down; to annul, abrogate, repeal, rescind.	rhētor, oris, m., a teacher of oratory or of rhetoric, a rhetorician.
reservō, āre, āvī, ātum, to reserve, keep, preserve.	rideō, ēre, risī, risum, to laugh, laugh at, ridicule.
respergō, ere, sī, sum, to sprinkle over, to wet.	rītus, ūs, m., a religious custom, ceremony, rite.
respiciō, ere, exī, ctum, to look at, look back at, consider.	rivulus, i, m., a small brook, a rivulet.
respondeō, ēre, dī, sum, to promise, answer, reply, respond.	Rōbīgō, inis, m., Rubigo.
respōnsum, i, n., an answer, a reply, a response.	rogō, āre, āvī, ātum, to question, ask, interrogate.
restituō, ere, ūi, ūtum, to set	Rōma, ae, f., Rome.
	Rōmānus, a, um, Roman; m. as subst., a Roman.
	Rōmulus, i, m., Romulus.

Rufinus, I, m., *Rufinus.*
ruīna, ae, f., a tumbling down,
 a fall, a ruin.
rumpō, ere, rūpī, ruptum, to
 burst, tear, break.
rūpēs, is, f., a rock, a stone.
ruptus, a, um, broken, vio-
 lated, ruptured.
rūrsus, or rursum, adv.,
 again, anew, back again.
rūsticitās, ātis, f., country
 manners, rustic behavior,
 rudeness.
rūsticus, a, um, rustic, rural;
 m. as subst., a countryman,
 a peasant, farmer.

S

Sabinus, a, um, *Sabine*; as
 subst., a *Sabine*.
sacer, sacra, sacrum, adj.,
 holy, sacred.
sacerdos, ōtis, m., a priest, a
 priestess.
sacerdōtium, I, n., the priest-
 hood.
sacrificātor, ōris, a sacrifi-
 cer, a worshipper.
sacrificium, I, n., a sacrifice.
sacrificō, āre, āvī, ātum, to
 offer sacrifice, to sacrifice.
sacrilegium, I, n., a sacrilege.
sacrilegus, a, um, sacrile-
 gious.
sacrum, I, n., a holy or sacred
 thing, a religious act or
 rite.

saevus, a, um, fierce, cruel,
 barbarous.
salārium, I, n., pension, sal-
 ary, stipend.
Sallustius, I, m., C. Sallustius
Crispus, a celebrated Roman
 historian.
Salomōn, onis, m., *Solomon.*
salūbris, e, adj., healthful, sa-
 lubrious, salutary.
salūs, ūtis, f., salvation, deliv-
 erance, safety.
Salvātor, oris, m., the Saviour.
Samius, a, um, *Samian.*
Samothrāces, ium, m. pl., the
 inhabitants of *Samothrace*.
sānctus, a, um, pure, holy,
 sacred.
sanguis, inis, m., blood.
sapiēns, entis, part. adj., wise,
 sensible, well advised; as a
 subst., a wise or sensible man.
sapientia, ae, f., wisdom, dis-
 cretion, prudence.
Sapōrēs, is, m., *Sapores,* a
 king of the Persians.
Sardēnsis, e, adj., *Sardis,*
Sardian.
Satanas, ae, m., *Satan,* an
 adversary, the Devil.
satis, indecl. adj., enough, suf-
 ficient, satisfactory.
Sātūrnus, I, m., *Saturn,* the
 god of civilization.
saxum, I, n., a rock, a stone.
scelerātus, I, m., a profligate,
 a bad or wicked person.

- scelus, eris, n.**, *crime, a wicked deed, wickedness.*
- schola, ae, f.**, *a school, a sect.*
- scientia, ae, f.**, *knowledge, science, skill.*
- scilicet, adv.**, *it is known, it is understood; of course.*
- sciō, Ire, Ivī, Itum, to learn, understand, know.**
- scribō, ere, scripsī, scriptum, to write.**
- scriptor, ōris, m.**, *a writer, a scribe, an author.*
- scriptum, I, n.**, *a written law, an order, an edict.*
- scriptūra, ae, f.**, *a writing, an inscription.*
- scriptus, a, um, part. adj.**, *written, composed; drawn.*
- Scythopolita, ae, f.**, *Scythopolis.*
- sēcernō, ere, crēvī, crētum, to separate, hide, conceal.**
- sēcrētior, ius, adj.**, *more secret, more obscure, more concealed.*
- sēcrētum, I, n.**, *a mystery, a secret.*
- sēcrētus, a, um, separate, apart, private, secret.**
- secta, ae, f.**, *a school or sect of philosophy.*
- sēcularis (saecularis), e, adj.**, *pertaining to age, secular.*
- sēculum, I, n.**, *race, generation; hence, world.*
- secundum, adv. and prep. with** acc., *after, behind; after, according to.*
- sēcūrus, a, um, secure, safe, quiet.**
- sed, conj.**, *but.*
- sēdēs, is, f.**, *a seat, a chair.*
- sēdō, āre, āvī, ātum, to settle, appease, check, stop.**
- sēmentātiō, ōnis, f.**, *the sowing of the seed, a sowing.*
- semper, adv.**, *ever, always, at all times.*
- sempiternus, a, um, everlasting, perpetual, eternal.**
- sēnārius, I, m.**, *a line, a verse of six feet.*
- senātor, oris, m.**, *a senator.*
- senātus, ūs, m.**, *the senate, a council.*
- senectūs, fītis, f.** (used only in sing.), *old age.*
- senēscō, ere, uī, to grow old, to become aged.**
- Senones, um, m. pl.**, *the Senones, a very powerful and warlike people of Gaul.*
- sēnsus, ūs, m.**, *the faculty of feeling, of perception, a sense.*
- sententia, ae, f.**, *opinion, decision, sentiment.*
- sentiō, Ire, sēnsī, sēnsūm, to perceive by the senses, to see, hear, feel, suffer, etc., to discern.**
- septem, card. num.**, *seven.*
- September, bris, m.**, *the month September.*

sepulchrum, I, n., a grave, a tomb, a sepulchre.

sepultūra, ae, f., a burial, an interment, a sepulture.

sequor, qui, secutus, dep., to follow, come or go after, succeed.

Serapeum, I, m., *Serapis*, an Egyptian divinity.

Serapio, onis, m., *Serapion*, an Egyptian bishop.

serenus, a, um, clear, bright, fair, serene.

sērus, a, um, adj., late, too late.

servitūs, ūtis, f., slavery, serfdom, servitude.

servō, āre, āvi, ātum, to save, preserve, keep, watch.

servus, I, m., a servant, slave.

Sessiae, arum, f. pl., the *Sessiae*, deities presiding over the sowings.

severitās, ātis, f., severity, sternness.

sī, conj., if.

Sibylla, ae, f., the *Sibyl*.

sic, adv., in this manner, so, thus.

siccō, āre, āvi, ātum, to make dry, dry up, to drain.

siccus, a, um, dry, insipid.

sicut, adv., so as, just as, as.

significō, āre, āvi, ātum, to show, point out, indicate; to mean, signify.

signō, āre, āvi, ātum, to

mark, mark with a seal, stamp, sign, designate.

signum, I, n., a standard, a banner; a mark, token, sign, proof; a miracle.

simplex, icis, adj., simple, honest, open, frank.

simulacrum, I, n., a likeness, an image, a form, statue, an idol.

sine, prep. with abl., without.

singularis, e, adj., single, singular; extraordinary.

sive, conj., or if; **sive** . . . **sive**, whether . . . or.

sōbrius, a, um, sober, moderate, temperate, prudent.

socer, eri, m., a father-in-law; pl., parents-in-law.

sōl, sōlis, m., the sun.

sōlātium (sōlācium), I, n., consolation, comfort, relief.

solemnis (soll-), e, adj., established; solemn, religious, festive.

solemnitās (soll-), ātis, f., a solemnity, a festival, a celebration day.

soleō, ēre, solitus sum, to be wont, be accustomed to.

sōlus, a, um, alone, only.

somnium, I, n., a dream, a fancy.

sonō, āre, uī, itum, to speak, utter, call, cry out.

sordēs, is, f., dirt, filth, nastiness, foulness.

- sordidē**, adv., *meanly, poorly, basely.*
- sors, sortis**, f., *a lot, chance, luck.*
- spatium**, I, n., *a room, a space.*
- speciēs**, ei, f., *sight, seeing, appearance, look, view; sort, quality, species.*
- spectāculum**, I, n., *a public show, a sight, a spectacle.*
- spectātor**, ōris, m., *a spectator, an onlooker.*
- spectō**, āre, āvi, ātum, *to look, gaze at, watch, observe.*
- spēs**, spei, f., *hope, an object of hope.*
- spiritus**, ūs, m., *a spirit, a soul, a mind.*
- splendēns**, entis, part. adj., *glittering, shining, bright.*
- splendēō**, ere, *to shine, glitter, be bright, sumptuous.*
- splendidus**, a, um, *brilliant, gorgeous, sumptuous, showy.*
- splendor**, ōris, m., *brightness, splendor, brilliance, lustre.*
- stabilis**, e, adj., *firm, steady, stable, steadfast.*
- stabulum**, I, n., *a dwelling.*
- statim**, adv., *immediately, at once, instantly.*
- status**, ūs, m., *position, state, condition.*
- sternō**, ere, strāvi, strātum, *to spread out, strew; to throw down, knock down, lay low.*
- stō**, āre, steti, statum, *to stand, stand firm, remain, persevere.*
- strepitus**, ūs, m., *a noise, clattering, crackling.*
- strōmatēs**, um, f. pl., *miscellanies.*
- strūctōr**, ōris, m., *a builder, a carpenter.*
- stultus**, a, um, *foolish, silly.*
- stylus (stilus)**, I, m., *a style, manner, mode.*
- suādeō**, ēre, ai, sum, *to advise, recommend, exhort, urge, persuade.*
- suāvitās**, ātis, f., *sweetness, pleasantness, agreeableness.*
- sub**, prep. with abl. and acc., *under, below, beneath.*
- subeō**, ire, Ivi, itum, *to come or go under, to succeed, come up, spring up; to come to mind, to occur.*
- subferō (sufferō)**, ferre, sustuli, sublātum, *to carry under, take away, to hold up, support, sustain; to bear, endure, suffer.*
- subigō**, ere, ēgi, āctum, *to bring or get under, up or up to; to put down, subdue, subjugate; to raise, cultivate.*
- subjectus**, a, um, *under, subject to, subjected; m. as subst., a subject, a dependent.*

sublevō, āre, āvī, ātum, to lift up, raise up, support, assist, encourage.

subsequor, quī, secutus, to follow, to follow close after.

subtrahō, ere, trāxī, trāctum, to draw under, take away, carry off, remove.

succēdō, ere, cessā, cessum, to succeed, come or go after.

successor, ōris, m., a follower, a successor.

Suētōnius, I, m., Suetonius, the name of a Roman gens.

suffrāgium, I, n., approval, applause, approbation.

suggestiō, ōnis, f., a suggestion; suggestion, a figure on which a question is asked and answered.

suggestus, ūs, m.; a platform, a stage, an outfit.

sui, sibi, sē or sēsē, reflex. pron., himself, herself, itself, themselves.

sum, esse, fui, to be.

summus, a, um, uppermost, highest, most important.

sūmō, ere, sūmpsi, sūmptum, to borrow, take, select.

super, adv. and prep. with acc. and abl. (1) adv., above, on top; (2) prep., over, above, upon, on.

superbus, a, um, haughty, proud, insolent.

supercilium, I, n., an eyebrow.
superō, āre, āvī, ātum, to go over, overcome, surpass.

superstitiō, ōnis, f., superstition, unreasonable belief.

superstitiōsus, a, um, superstitious.

supplicium, I, n., pain, punishment, judgment, torture.

suprā, (1) adv., before, formerly; (2) prep. with acc., above, over, beyond.

sūrculus, I, m., a little twig, a branch.

surgō, ere, surrēxī, to raise, elevate; to ascend, climb.

suscipiō, ere, cēpi, ceptum, to take up, support, sustain, acknowledge.

suspiciō, ōnis, f., mistrust, distrust, fancy, suspicion.

sustineō, ēre, tinui, tentus, to support, to keep up, to maintain.

suus, a, um, poss. adj., his, his own.

Symmachus, I, m., Symmachus, a Roman statesman and orator.

T

tabula, ae, f., a plank, a board, a writing tablet.

taceō, ēre, cui, citum, to be silent, say nothing, be still.

tālis, e, adj., such, of such a kind, quality.

- talpa**, *ae, f.* (often masculine),
a mole.
- tam**, *adv. and dem. particle*,
denoting equality; employed
in comparisons with **quam**,
atque, ut, qui, or quasi,
*so, so far, equally, to such a
degree.*
- tamen**, *conj., yet, nevertheless,*
notwithstanding.
- tantus, a, um**, *such, so great*
measure. Correl. with quan-
tus, as great . . . as, as
large . . . as.
- Tarpēius, a, um**, *Tarpeian.*
- Tarpēius, I, m.**, *Mons Tar-*
peius, a rock on the Capi-
toline hill, from which crim-
inals were thrown.
- tartareus, a, um**, *hellish, in-*
fernal, Tartarean.
- Tatiānus, I, m.**, *Tatian.*
- Tatius, I, m.**, *Tatius, a king*
of the Sabines.
- Tauricus, a, um**, *of Taurus,*
Tauric, Taurian.
- tēctum, I, n.**, *a roof, a cover,*
a shelter.
- tegumentum, I, n.**, *a cover-*
ing.
- tempestās, ātis, f.**, *time;*
tempest, a storm.
- templum, I, n.**, *a temple, a*
sacred house.
- tempus, oris, n.**, *a time, time,*
a period of time.
- tendō, ere, tetendī, tentum,**
or **tensum**, *to stretch, extend,*
direct.
- teneō, ēre, tenuī, to hold,**
have, possess.
- tentātiō, ōnis, f.**, *proof, test,*
trial, temptation.
- tentō, āre, āvī, ātum, to try,**
attempt; attack, assail.
- tenuis, e, adj.**, *little, shallow,*
narrow.
- terminus, I, m.**, *end, boundary,*
limit.
- terreō, ēre, uī, itum, to**
frighten, alarm, terrify, dis-
may.
- terror, ōris, m.**, *a great fear,*
fear, dread, alarm.
- Tertullianus, I, m.**, *Tertullian.*
- testificor, āri, ātus sum, dep.,**
to testify, show, exhibit.
- testimōnium, I, n.**, *evidence,*
testimony, a proof, a quota-
tion, a passage.
- texō, ere, uī, xtum, to weave,**
join or fit together.
- Thaumaturgus, I, m.**, *the*
"Wonderworker," St. Greg-
ory.
- theātrum, I, n.**, *a playhouse,*
theatre.
- thēnsa (tēnsa), ae, f.**, *a sacred*
carriage.
- Theodorus, I, m.**, *Theodore.*
- Thrācia, ae, f.**, *Thrace, a*
country bordering on the
Danube.
- Thrācius, a, um**, *Thracian.*

- Tiberius, I, m.,** *Tiberius, a Roman prænomen.*
- Tiberinus, I, m.,** *Tiber or Tiberinus.*
- Timæus, I, m.,** *Timæus, a Greek historian.*
- timeō, ēre, timui, to fear, dread, apprehend.**
- tīrōcinium, I, n.,** *the first trial or attempt; rawness, inexperience.*
- titulus, I, m.,** *inscription, title, name, labor.*
- Titus, I, m.,** *a Roman prænomen.*
- tōnitrus, ūs, m., or tonitrum, I, n.,** *thunder.*
- tonō, āre, uī, to thunder, to make a loud noise, to roar.**
- torqueō, ēre, torai, sum, to turn, twist, bend.**
- tot, num. adj., so many.**
- totidem, num. adj., just so many.**
- tōtus, a, um, all, whole, entire.**
- trāctō, āre, āvi, ātum, to touch, handle, manage; to examine.**
- trādō, ere, didi, ditum, to deliver, address, hand down, surrender, transmit.**
- trahō, ere, trāxi, trāctum, to draw, drag, drag along.**
- tranquillitās, ātis, f., peace, quietness, tranquillity.**
- Tranquillus, I, m.,** *Tranquillus, a historian.*
- trānsāctus, a, um, adj., finished, completed; of time, past.**
- trānseō, ire, īi (īvi), itum, to go over, cross over, overpass, to go over to, to pass over to.**
- trānsferō, ferre, tuli, lātum, to carry over, convey over, to transfer, remove.**
- trānsigō, ere, ēgi, āctum, to finish, complete, perform.**
- trānslātiō, ōnis, f., a shifting, a transferring; a version, a translation.**
- trāsmittō, ere, misi, missum, to send over, transmit, despatch.**
- transvena, ae, m., stranger, newcomer, foreigner.**
- trēs, tria, card. num., three.**
- tribuō, ere, uī, ūtum, to distribute, assign, allot.**
- trigintā, card. num., thirty.**
- trīni, ae, a, distributive num., a set of three, triple, threefold.**
- Triphylus, I, m.,** *Triphyllius, a famous lawyer of Berytus, converted to Christianity by Spyridon, a bishop in Cyprus.*
- triumphō, āre, āvi, ātum, to triumph over, conquer, to win a victory.**
- triumphus, I, m.,** *a triumphal procession, a triumph, a victory.*
- tropaeum, I, n.,** *a trophy, a sign or memorial of victory.*

truncō, āre, āvī, ātum, to cut off, shorten, mutilate.

tū, pron., 2d pers. sing., thou, you.

Tullius, ī, m., Tullius or Tully, the name of a Roman gens.

Tullus, ī, m., Tullus, a Roman proper name.

tunc, adv., then, at that time.

turbō, inis, f., a whirlwind, hurricane, tornado.

turpis, e, adj., dishonorable, disgraceful, shameful, infamous.

tūtēla, ae, f., protection, guardianship, care.

Tutelinae, arum, f. pl., the Tutelinae, the deities protecting the fruits.

tūtus, a, um, safe, secure, out of danger.

tyrannus, ī, m., a cruel, savage, or illegal ruler, a despot, a tyrant.

Tyrrhēnus, ī, m., Tyrrhenus, a Greek historian.

Tyrus, ī, m., Tyre, a famous commercial city of the Phoenicians.

U

ubi, adv., in which place, in what place, where; when, whenever, as soon as.

ubique, adv., everywhere, anywhere, wheresoever.

ūllus, a, um, dem. adj., any, any one.

ūlterior, ius, comp. adj., farther, further, longer.

ūltimus, a, um, furthest, most distant, extreme, last.

ultō, ōnis, f., a taking vengeance, an avenging, revenge.

ultor, ōris, m., a punisher, an avenger, a revenger.

umbra, ae, f., a shade, a shadow.

unde, adv., where, from what or which place.

ūndecim, card. num., eleven.

unguis, is, m., a nail, a finger or toe nail.

ūniversus, a, um, universal, general, common to all.

ūnus, a, um, card. num., one.

urbs, urbis, f., a walled town, a city.

urgeō, ěre, ursī, to press, push, force, drive, impel, urge.

ūsq̄ue, adv., all the way, as long as, as far as, until, to, up to, even to.

ūsūrpō, āre, āvī, ātum, to use, make use of, employ, practise, exercise; usurp.

ut or **utī**, adv. and conj., in what manner, how, as; so that, in order that, that.

uter, utra, utrum, pron., which of two, which, either.

ūtilis, e, adj., useful, serviceable, advantageous, fit, proper.

utique, adv., *anyhow, at any rate, by all means.*

utor, ūtī, ūsus, dep., *to use, make use of, exercise.*

utrum, adv., *whether.*

V

vae, interj., an exclamation of pain, fear, or dread, *ah! alas!*

Valeriānus, I, m., *Valerian.*

Valentīniānus, I, m., *Valentinianus, Valentinian.*

validus, a, um, *strong, stout, powerful, able, forcible.*

vānitās, ātis, f., *vanity, deception.*

vānus, a, um, *empty, void, vain, vacant.*

varius, a, um, *different, various, changing.*

vās, vāsis, n. (pl. **vasa, orum**), *a vessel, a dish, vase, bowl, utensil.*

vāstātiō, ōnis, f., *a ravaging, a devastation.*

vehementer, adv., *eagerly, vehemently, violently.*

vehiculum, I, n., *a carriage, a vehicle.*

vel, conj., or. **vel . . . vel**, *either . . . or.*

vēlāmentum, I, n., *a disguise, a covering, a concealment.*

vēlum, I, n., *a covering, a veil, a curtain.*

velut, adv., *even as, just as, as if, like as.*

vēnditor, ōris, m., *a seller, a vender.*

venēfica, ae, f., *a poisoner, a sorceress, an enchantress.*

veniō, ire, vēni, vēntum, *to come, come to, arrive.*

venter, ventris, m., *the belly, stomach.*

Venus, eris, f., *Venus, the goddess of love.*

venustās, ātis, f., *loveliness, charm, grace, beauty.*

verberō, āre, āvi, ātum, *to lash, scourge, whip, flog.*

verbum, I, n., *a word; pl., words, expressions, language.*

vēritās, ātis, f., *truth, reality.*

vērō, adv., *in truth, certainly, surely, assuredly.*

versiculus, I, m., *a little line, a verse.*

versus, ūs, m., *a verse; a line; a row, a furrow.*

versus, adv. and prep.: (1) adv., *turned in the direction of, toward;* (2) prep. with acc., *toward, against.*

vertō, ere, tī, sum, *to turn, turn around; change.*

vērūm, I, n., *the truth.*

vērūm, adv., *truly, just so, even so, but, but yet.*

vēsānus, a, um, *mad, insane, wild.*

vēscor, I, dep., *to fill one's self with food, to eat, feed; to enjoy, make use of, have.*

- vestālis**, ē, adj., *pertaining to Vesta, vestal*; f. as subst., a priestess.
- vester**, tra, trum, pron. adj., *your*.
- vestigium**, I, n., a footprint, a trace, clew, vestige.
- veterānus**, a, um, *old, experienced, veteran*; m. as subst., a veteran.
- veteres**, um, m. pl., *forefathers, ancients, ancestors*.
- vetus**, eris, adj., *old, aged, ancient*.
- vetustus**, a, um, *old, aged, ancient*.
- vexātiō**, ōnis, f., *a shaking; discomfort, vexation*.
- vexō**, āre, āvi, ātum, to shake; to injure, to vex, to molest.
- via**, ae, f., *a way, a road, a street*.
- vicis** (gen.; nominative singular does not occur), f., *a change, an alteration, a vicissitude*.
- victōria**, ae, f., *victory, success*.
- Victorīnus**, I, m., *Victorinus, a Roman author of the fourth century*.
- vidēlicet**, adv., *it is clear, evident, clearly, evidently, in truth*.
- videō**, ēre, vīdī, vīsum, to see, look at, view.
- viginti**, ae, a, card. num., *twenty*.
- vincō**, ere, vīcī, victus, to conquer, overcome.
- vindicō**, āre, āvi, ātum, to lay legal claim to; to revenge, avenge, punish; to vindicate.
- vinum**, I, n., *wine*.
- violentus**, a, um, *forcible, violent, impetuous*.
- vir**, virī, m., *a man*.
- Virgilius**, I, m., *Virgil*.
- virgō**, inis, f., *a virgin, maid*.
- virtūs**, ūtis, f., *valor, virtue, courage, manliness*.
- vis**, vis, f. (pl. vires, ium), *power, ability, force, strength*.
- viscus**, eris, also viscera, um, n. pl., *the internal organs, the vitals, the flesh*.
- visō**, ere, visī, visum, to see, look at, behold.
- visus**, ūs, m., *the sight, vision, appearance*.
- vīta**, ae, f., *life*.
- vivō**, ere, vixī, to live, have life, be alive, be lively, be rough.
- vīvus**, a, um, *alive, living, natural*.
- vix**, adv., *scarcely, hardly, with difficulty*.
- vocābulum**, I, n., *a name, a word*.
- vocō**, āre, āvi, ātum, to call, name, summon.

<p>Volcātius, i, m., <i>Volcatus</i>, a teacher of civil law, a historian.</p>	<p>voveō, ēre, vōvi, vōtum, to vow, devote, dedicate, consecrate.</p>
<p>volō, velle, volui, to wish, to desire, be willing.</p>	<p>vōx, vōcis, f., a voice, sound, cry, call, word.</p>
<p>volucris, is, f., a bird.</p>	<p>vulgus, i, n., a crowd, multitude, a mass of people, a rabble.</p>
<p>volūmen, inis, n., a volume, a book, a writing.</p>	<p>vulnerō, āre, āvi, ātum, to wound, hurt, injure.</p>
<p>voluntās, ātis, f., will, wish, choice, desire, inclination.</p>	<p>vultus, ūs, m., countenance, looks, face, portrait, picture.</p>
<p>vos, vestrum, pers. pron., you.</p>	

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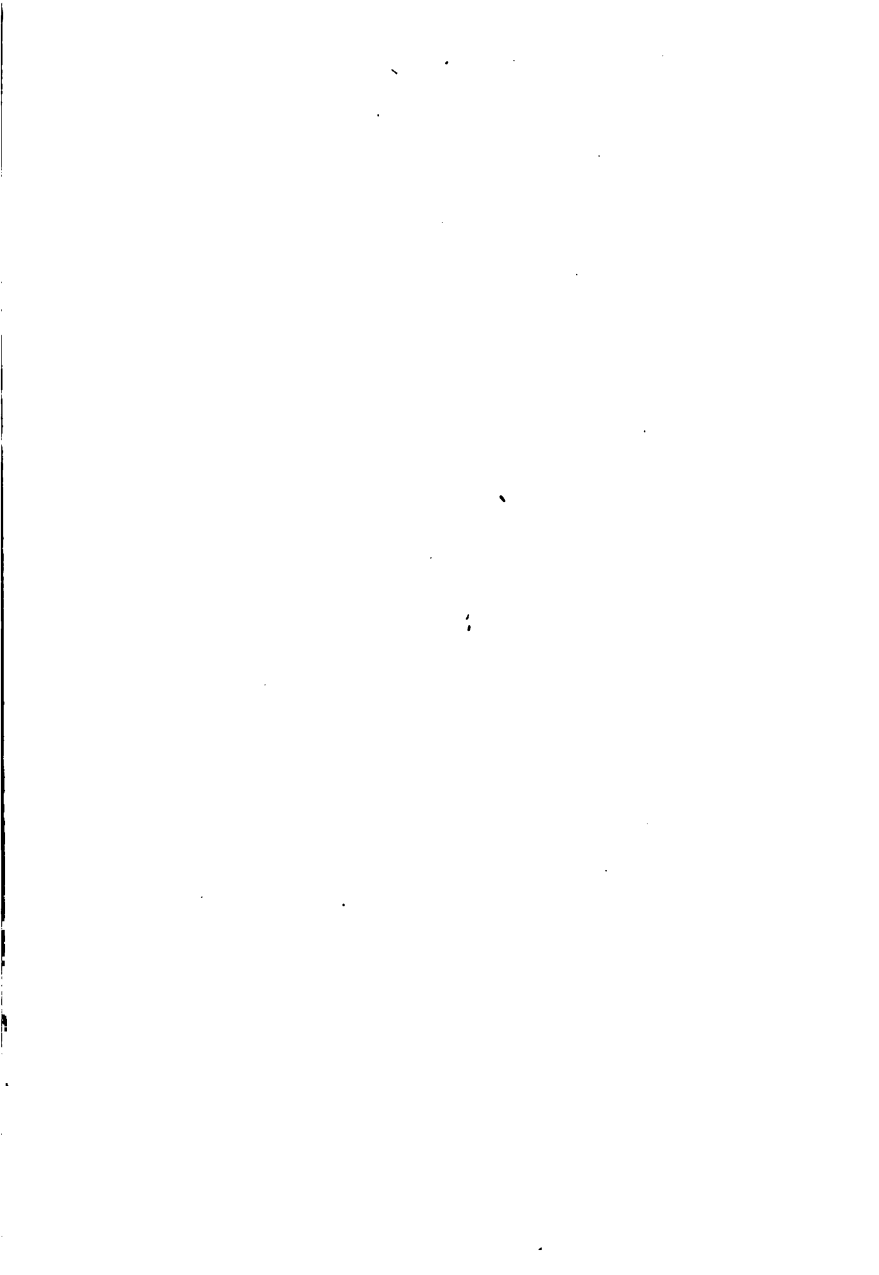
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